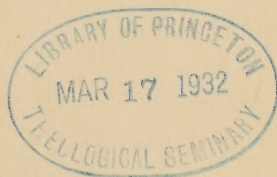


JESUS
AS A PHILOSOPHER



HERMAN HARRELL HORNE



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Horne, Herman Harrell, 1874-
1946.

Jesus as a philosopher

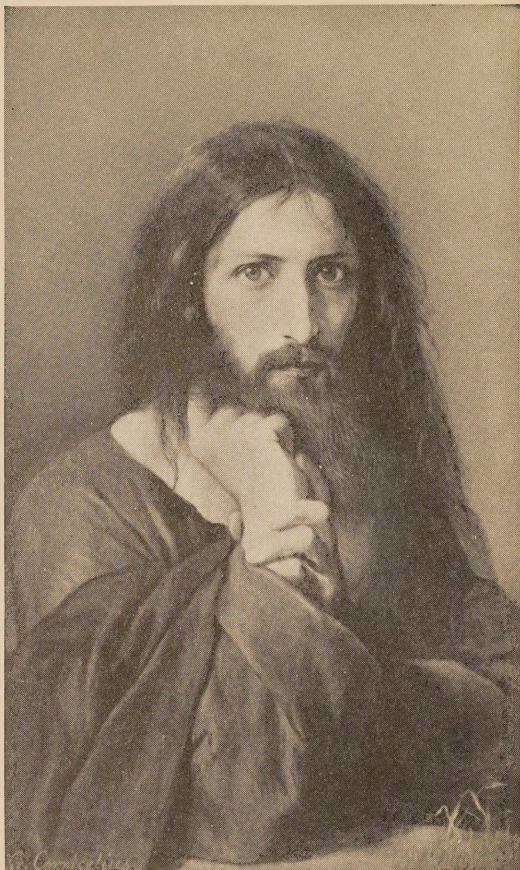
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BOOKS BY THE SAME AUTHOR

JESUS—OUR STANDARD
CHRIST IN MAN-MAKING



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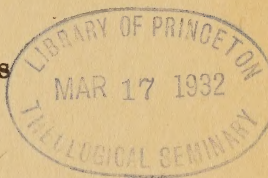
Detail from "The Temptation," by Cornicelius

JESUS

✓
Jesus as a Philosopher

and

Other Radio Talks



By ✓

Herman Harrell Horne

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New York University



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New York

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To
MRS. IDA M. BODMAN, L.H.M.

FRIEND, COUNSELLOR, AND BENEFACTOR
OF THE SCHOOL OF EDUCATION
OF NEW YORK UNIVERSITY

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Courtesy of Popular Radio.

The author addressing his class of University Students of Philosophy on February 13, 1924.
This talk was broadcast over the eastern section of the continent,
and was heard by probably 200,000 people.

INTRODUCTORY LETTER

LADIES AND GENTLEMEN OF THE RADIO
AUDIENCE (and Others) :

IN the old building of New York University formerly standing on Washington Square, New York City, the first photograph of the human face was taken by John W. Draper in 1839 and the first telegraphic message was sent by Samuel F. B. Morse in 1837. In the new building now standing on the same site the first University lecture, as far as known, was broadcast from the classroom on February 13, 1924. That lecture is the seventh in the present series. It marks the advent of a new era in universal education, in which the knowledge of the few will be put at the service of many by means of the spoken word. What the radio lecture room is like, with the microphone on the lecturer's desk and the class in position, may be seen from the picture accompanying. Without doubt, the time will come when, by means of television,

JESUS AS A PHILOSOPHER

you will be able to see as well as hear the distant lecturer.

Most of you have heard one or more of these lectures here printed as given. They are printed because you wanted copies of them. The thread of unity running through the whole is simply that of universal interest. The series might be called "Every Man's Philosophy," since every man of moment is interested in the teachings of Jesus, has a country, wants to be happy, follows a business of some kind, is trying to win success in life, has some anticipation of what lies beyond death, is becoming educated either in school or in the experiences of life, has friends, is interested in the young people of this changing generation, and is concerned about eugenics. These are the topics treated in our radio lectures during the winter and spring of 1925-1926. Lectures VIII-XI were originally given as a separate series under the title: A Parent's Philosophy of Life.

Some of the lectures end with acrostics. These are admittedly artificial and

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formal, not doing justice to the richness of their subjects. But having formed a part of the original lectures they are retained here in the interest of completeness, and may further justify themselves as convenient summaries and reminders.

The lectures were given the public through the joint courtesy of New York University and the Radio Corporation of America (WJZ). The University provided the lecturer (without charge or pay) and the Radio Corporation did the rest. The excellent work of the announcers helped to provide the proper atmosphere.

The response of the radio audience was truly marvelous. Some two thousands letters were received. They expressed appreciation, sought copies of the acrostics and the lectures, asked for references to reading, and requested advice on important matters. At times most interesting glimpses of life-stories were afforded. All the letters were answered, after a fashion. We have long had colleges on land. We are now com-

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ing to have university ships and floating colleges on sea. They will all be surpassed in numbers served by the future colleges of the air.

A detailed study of three hundred and seventy-six of the letters received, taken at random, and, by "the law of statistical regularity," typical of the whole, reveals the following interesting facts: They came from as far north as Quebec and Ontario, as far south as Alabama and Mississippi, and as far west as Ohio and Indiana. None were received from persons on shipboard. They came from twenty-one different States and provinces, and from one hundred and eighty-six different post offices. New York City was the post office of one hundred and six letters; New York State, outside of New York City, had seventy-one; New Jersey, seventy-four; Pennsylvania, fifty-seven; Connecticut, twenty-two; and the others, smaller numbers. Though occupations were not always revealed in the letters, seventeen different occupations were indicated, including lawyers, physicians, ministers, business men, legis-

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lators, nurses, mechanics, students, teachers, housewives, and others. There were eight times as many letters from business men as from the nearest competing group. The ages of those writing ran from fourteen to eighty.

My experience as a radio lecturer seems to indicate that the listening, invisible audience prefers simple, direct speech, with clear enunciation, without any kind of patronizing, just the best one has to give, coupled with a sincere interest in the questions, problems, and situations of the auditors, who are out of sight but very much in mind. Further, my experience has brought me many new unseen friends and acquaintances, has shown me afresh that the folks I don't know are also fine and seeking the better way of life just like those I do know, and that appreciation and responsiveness characterize our people. It is a tremendously thrilling and enriching experience to be a radio lecturer. The blind have taught me courage and the shut-ins patience.

Perhaps different speakers feel differ-

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ently while broadcasting. To me a great panorama opens before the eye of imagination and I seem to be speaking into the universal ear. In all the four quarters I seem to see men and women, boys and girls, youth and age, of all sorts and conditions, in homes and hospitals, in offices and shops, tuning in on success and happiness, and listening for the word of illumination that may come. The imagined picture stirs the emotions and stimulates the thought. I may add that the lectures were in each case carefully written out in advance.

The radio is one of the unifying agencies of our day. It brings together the citizens of our republic and it may in time bring together the nations of the earth, first in knowledge, then perhaps in understanding and sympathy, and finally in co-operation. It is true that quicker communication may also lead to quicker outbreaks unless understanding does follow knowledge. The radio brings the best of the city, in both thought and music, to the country. It is informative, recreative, and entertaining. Its signifi-

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cance is both political and educative. It may yet serve the nation well in a time of crisis. It seems practically to annihilate both space and time and matter at once; distance is little handicap; the time is always now, and matter no obstacle. To the reflective mind the radio suggests that the things of the spirit are the true masters of life and that all material things are but means to ends greater than themselves. The radio gives us all a kind of omnipresence and a sense of near-omnipotence. (As I write these lines the opera "Cavalleria Rusticana" is being broadcast.) The things that are in the ether all about us all the time only waiting to be tuned in! We become unavoidably less dogmatic as to what is not there and more open-minded as to what may be there. This to me is the greatest lesson of the radio.

Now, my good friends, when these familiar lectures come under your eye as once they fell upon your ear, will you take them again with the feeling that he who now writes to you as he once spoke to you is expressing his deepest convic-

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tions about the great matters of life for such pleasure and profit as you may be able to find in them. The questions here raised are not finally answered, but just opened, that the witness of truth in your own spirits may answer.

H. H. H.

Leonia, New Jersey.

I

JESUS AS A PHILOSOPHER

LADIES AND GENTLEMEN :

To-night, as a Christmas message to you out there, after your day of Christmas shopping, through the fog and murk and mist of the night, our great theme is: "Jesus As a Philosopher." As students of philosophy we will join the traveling company of the Wise Men from the East who came seeking.

Almost every group claims Jesus. We may disallow some of these claims, but it is a very striking tribute to his influence, character, and teaching, that he has been so claimed by very widely different groups.

To Mohammed Jesus was one of the prophets.

To the modern liberal Jew, like Rabbi Alexander Lyons, of Brooklyn, Jesus is "that saintly souled seer who, . . . with a confirmed and compelling conscious-

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ness of responsibility and devotion to God, exemplified a code of human duty never as yet transcended upon the earth. This Jesus of Jewish parentage and inspiration can be welcomed by Jews." Rabbi Wise has recently expressed similar views.

To some of the Russian Communists Jesus is a Communist, because his disciples had one purse and he carried no money.

To some Socialists Jesus is a Socialist, because he warned against the deceitfulness of riches and taught it was hard for a rich man to enter the kingdom of heaven.

To each separate Christian denomination, whether "fundamentalist" or "modernist," Jesus is peculiarly its own.

In Arthur Nash's notable volume on *The Golden Rule in Business*, there is a chapter on "Jesus As a Business Man," because so many of his teachings concern the industrial virtues. Similarly, in Bruce Barton's new book, *The Man Nobody Knows*, there is a chapter on "His Advertisements."

JESUS AS A PHILOSOPHER

And we, in our turn, likewise will consider "Jesus As a Philosopher."¹

Of course the four Gospels of the New Testament are our sources for such study.

Philosophy is interested particularly in the intellectuality of Jesus, though recognizing his other qualities, physical, moral, social, vocational, emotional, and spiritual.

First we note that Jesus was intellectually wide awake. No mystic Oriental dreamer here. His awakened soul was stimulated not so much by his sleepy, prosaic fellow citizens in Nazareth as by his reading of the Scriptures, his lifting up of his eyes unto the hills, and his spiritual communion with his heavenly Father. Illustrations of his intellectual

¹ Those of you who would like my studies of Jesus at greater length may find them in the four following books: *Jesus—Our Standard* (for his dialectic skill, omitted to-night), The Abingdon Press. *Christ in Man-Making*, The Abingdon Press. *Modern Problems as Jesus Saw Them*, The Association Press. *Jesus, the Master Teacher*, The Association Press, 347 Madison Avenue, New York City.

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wide-awakeness are: his finding as a boy of twelve the best place in Jerusalem at the Feast of the Passover; his observation and appreciation of nature and human nature, namely, the clothing of the grass, the birds of the air, the holes of the foxes, the reed shaken by the wind, the seed of the sower, the falling sparrow, the captive sparrows sold at five for two pence in the market, the games of the children, the sheep in the pit on the Sabbath, the ox and the ass led away to watering on the Sabbath, the woman sweeping for her lost coin, the two mites of the widow, the self-righteous leaders choosing out the chief seats for themselves, Nathanael under the fig tree, and many more such. To his alert mind the past history of his people presented thought-stimulating characters: Naaman, the widow of Zarephath, Zachariah, Noah, Jonah. He seized upon current happenings for spiritual interpretation, as the Galilæans whose blood Pilate had mingled with their sacrifices, and the eighteen upon whom the tower of Siloam fell. He discerned the signs

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of the times, seeing that the stones of the Temple would be thrown down, that the Roman eagles would be gathered about the carcass of Jerusalem.

So Jesus was intellectually wide awake, being interested in men and things, in past and future happenings, and being abreast of the significant issues of the day. His was an open-air, not a closet, philosophy, though the secret closet had a place in his philosophy.

In addition to being alert, the intellect of Jesus was also intuitive, concrete, positive, and creative. Intuitive, like a poet, like Emerson's intellect, rather than discursive or argumentative; concrete rather than abstract, positive rather than negative, and creative rather than merely destructively critical. Some illustrations follow. Jesus was a conversationalist, like Socrates, going straight to the essential point quickly; not using the premises of an Aristotle or the generalizations of a Bacon. He could use dialectic with the scribes, and successfully, but the common people heard him gladly because he appealed to

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their mother wit, their good judgment, their common sense, and moral perceptions. He used indicatives and imperatives, rather than subjunctives and conditionals. We hear him saying: "Blessed are," "Come," "Follow," "Abide," "Go," "Ask," "Preach," "Teach," "Give," "Lend," "Turn," "I am." His adverb is not "generally" or "usually," but "verily." When asked for a definition of "neighbor," he told a story of the good Samaritan. Not once does Jesus give a logical definition. How strange it would be to hear Jesus saying with Aristotle, "Man is a rational animal"! To Jesus "man is of more value than many sparrows"! How strange it would be for the philosopher Plato to hold a little child in his arms as he philosophizes! How natural to Jesus as he taught man not the nature of ideas but the way of life! Moses said "Thou shalt not"! giving the Ten Commandments—so oft dishonored in the breach—eight of which are negative. Jesus said, "Thou shalt"—giving two commandments, both positive. In Immanuel Kant philosophy is a

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criticism of knowledge; in Jesus we find not criticism but knowledge itself, affirmation, in the fields of morality and spirituality. In Matthew Arnold culture is the pursuit of perfection, sweetness and light, a criticism of life; but in Jesus culture is life. He asserts uncritically and creatively, "I am the life."

A philosopher must be open-minded, sincere, tolerant of opinion, though not of misdeeds, lenient in judging, single in purpose, and loyal to the truth. These qualities Jesus exemplified, though condemning the Pharisees severely, and these qualities in Jesus impressed both friend and foe. Thinking that through them he might be ensnared to utter something seditious against Cæsar, his critics, emissaries from the Pharisees, joined with the Herodians in saying to him: "Teacher, we know you are sincere, and that you teach the way of God honestly and fearlessly; you do not court human favor. Tell us, then, what you think about this: Is it right to pay taxes to Cæsar or not?"

There is this striking contrast between

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Jesus and the philosophers. He impresses us not as seeking the truth, as they, but as possessing the truth. He said, simply and in characteristic fashion: "I am the truth." We will return to this point presently.

Many of the world's great philosophers have been dialecticians, that is, men skillful in marshaling and matching ideas. So were Socrates, Plato, Hegel. So were the Jewish scribes, or "lawyers"; and so was Jesus. Dialectical skill is a part of the technique of philosophy. Jesus was able both to extricate himself from difficult and trying situations and also to put his critics into positions from which they could not extricate themselves. For example, he was able to handle successfully such difficult questions as the stoning of the sinful woman, to whom he was as chivalrous as toward a Vestal; that of easy or strict divorce; that of his authority for doing wondrous things; that of the lawfulness of tribute to Cæsar; that of whose wife the widow of seven should be in the resurrection, and other questions.

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Our records show only one instance in which Jesus took the initiative in a dialectic battle, and then his purpose was not to win an intellectual debate but to lodge, if possible, a fundamental idea concerning the Messiah. It was this: The scribes held that the Messiah was the physical son of David, and when he came would set up a physical kingdom. Jesus held—probably had held since his temptation in the wilderness—that the Messiah was the spiritual son of David and would set up a spiritual kingdom in the hearts of men. So he raised a question which they could not answer on their basis, and could have answered only on his basis. The dialectical conversation runs, as you recall, thus:

Jesus: What think ye of Christ?
Whose son is he?

They (Pharisees): The son of David.

Jesus: How then doth David in the spirit call him Lord, saying [and here he quoted the passage from Psalm 110. 1]. David therefore calleth him Lord, how is he his son?

This was a new question to them. In

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all their study of Messianic prophecy they had failed to note that David had called the Messiah his Lord, a term suggesting spiritual precedence rather than physical sonship. The question is answerable only by regarding the Messiah as spiritual rather than temporal. And so no one of them was able to answer him a word, "and no man after that durst ask him any question." This question was meant to do more than puzzle. Could it have been answered, it might have enlightened their understanding of the character of the Messiah. So Jesus had masterly dialectic skill in both extricating himself from intellectual difficulties and in reducing to silence his opponents.

But philosophers have not only keen intellects; they also have a view of the world, an intellectual understanding of the character of the universe in which we live and of which we are a part. In thinking of Jesus as a philosopher we want to know what views of the world he held. Our question here is not what theology has said about Jesus, nor what

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philosophy has said about Christianity (read this in Principal Fairbairn's volume on *The Philosophy of Christianity*), but the more intimate question, "How did Jesus himself view the world?"

The first thing to say is that his philosophy is implicit rather than explicit in his teaching. His field is morality and religion rather than science and philosophy. He asserts rather than speculates. His appeal is rather to the emotions and the will than to the intellect.

Yet, even so, Jesus had his world-view, which appears inevitably in his teaching and in his manner of living.

Beginning with the nature of knowledge and truth, note these teachings: Speaking of false prophets, he says, "By their fruits ye shall know them." And this: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And this: "But he that doeth truth cometh to the light." "By this shall all men know that ye are my disciples, if ye love one another." "If ye continue in my word, then are ye my disciples indeed;

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and ye shall know the truth, and the truth shall make you free." Evidently, knowledge here comes from action, or from the observation of the fruits of action. The primary emphasis is on conduct, not thought. Truth is something to be done. It is not scientific and abstract, but moral and religious. It is not a correct proposition but a correct life. "I am the truth," he taught. Thus truth is right personal relationship with man and God. He had nothing of the Greek view of knowing truth for its own sake, or of the modern realistic view of truth as the quality of harmony between idea and fact. Rather, his conception that knowledge depends on action and that truth is the right thing to be and do is "pragmatic" in character. His was the truth not so much of thought as of life. To him wisdom is justified by her works, by her children. In his theory of knowledge and truth, but not in many other respects, Jesus, to use a term only half a century old, was a "pragmatist."

Were space and time to him real or just humanly subjective, as Immanuel

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Kant taught? The teaching of Jesus implies the objective reality of space and of time. Space is unlimited, vast, with the four winds of heaven and the directions "east and west." In his thinking, time, like a river, flows on and on till it reaches the great goal of the consummation of the ages. It is no contracted, limited, time-and-space world in which the mind of Jesus moves.

Is progress an illusion or a reality? His answer is: There is a great goal set, a regeneration (Matthew 19. 28), the coming of the kingdom of God, the transformation that comes with doing God's will on earth as in heaven. There is continuity in this development, the new fulfills the old, as he himself fulfills the law and the prophets. The method of progress is by growth, as leaven in meal, as the mustard seed becomes the largest herb, as the fig tree puts forth its leaves, as the grain grows—first the blade, then the ear, then the full corn in the ear. His thinking is largely cast in developmental terms. In progress the hidden becomes manifested, the Father's will works it-

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self out in time through the obedient wills of men. So progress is a reality.

How did Jesus conceive the natural order? He saw the same facts that we see but he explained them differently. To him as to us there are sunrise and rain-fall, grapes are not gathered from thorns or figs from thistles, the African cannot change his skin or the leopard his spots, the good tree brings forth good fruit and the corrupt tree evil fruit, the sparrow falls, and the grass is clothed with beauty. We might say, observing such facts, all this is governed by natural law, impersonal and universal. Not so, Jesus. To him the physical is the sphere of action of the spiritual. All events are referred by him at once to their source in God. Our science, dealing with secondary causes, is merged by him in religion, dealing with the First Cause. To him it is God who causes his sun to rise, his rain to fall, who clothes the grass in the field, who marks the sparrow's fall. There is an order of law but it is really an order of love. The earth bringeth forth of itself but it is the footstool of

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the Most High. The natural order of the world is a medium of divine revelation, the sphere of a universal providence that marks the sparrow's fall and numbers the hairs of the head.

This philosophy of nature is not pantheism (all is God), not materialism (all is matter), not agnosticism (we are not made to know), but idealism and theism (personality and God are the truly real). The earth and all in it is just God's way in space and time. The material world is a parable of the spirit world. The sower is the son. The field is the world. Good seed are the sons of the kingdom; weeds are the sons of the evil one; the harvest is the end of the world; the reapers are angels. The world of sense is real but not so real as that of spirit. Nature is the spirit's mirror; as it has been called, "a whispering gallery of spiritual truths." His philosophy of nature is a poetic idealism.

With such views of nature, how natural that his attitude toward the storm on the lake, and tragic death by accident of man or bird, is one of

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calmness and serenity. How sensitive he was to the beauty of a world pervaded with spiritual meanings! "The light that never was on land or sea" was still the master-light of all his seeing. To him there was no dualism between the natural and the supernatural. All was divinely natural.

Turning now to the central question of all philosophy, "What is Reality?" we answer that in the world-view of Jesus it is personality. His is a world essentially of persons. These include, first of all, God, the Father of all mankind, and also angels, men, Satan, and evil spirits. The agencies of the world are conscious and personal. Things happen because somebody wants them to happen (this is the religious viewpoint), not because they have to happen (this is the scientific viewpoint). The two views are reconcilable, if we use science only as a method of investigation, not as a philosophy. In this world of persons Jesus was conscious of himself as occupying a unique relation to the Father, to men, and to the works of Satan, "the prince of this world."

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The whole world is the Father's house in which are many mansions. The Father works unceasingly, clothing the grass of the field, arraying the lilies with a beauty surpassing Solomon's man-made robes, feeding the ravens and the birds of the air, and entering into all the tragedies of life as well as its joys, knowing that man has need of meat and drink and clothing, and seeking spiritual worshippers, with whom all things are possible, and who alone knows of the day of the coming of the Son of man or the fruition of the kingdom of God on earth. Perhaps the most philosophical utterance Jesus ever made was spoken to a single pupil, and that pupil a woman, and that woman not wise, namely, "God is spirit," indicating thereby an always present, self-conscious, divine personality, to be worshiped in spirit and in truth. This philosophy is that of Personal Idealism, and because God is not the sole Person, it is pluralistic.

Time fails me to speak of his view of the angels as the companions of God; of Satan, the enemy of mankind; and of

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his subjects, the evil spirits, who cause the moral and physical evils of mankind; whose works are to be destroyed; except to say that, so far as the record goes, in his angelology and in his demonology, Jesus is at one with the thinking of his age, a child of his times.

His universe is a moral order; the ends of righteousness are met ultimately, though not in this life; justice triumphs; mercy forgives. The moral dualism between good and evil is finally healed through the victory of the good over the evil, through the punishment prepared for Satan and his angels.

What is the place of man in this universe? To Jesus, man is the center of interest in the divine drama. The body is more than its raiment, the soul is more than the body, with a free choice not determined wholly by circumstance, facing a judgment, and gifted with immortality. The life of man is serious, fraught with gravest issues, even the life and death of the soul. The one thing needful is membership in the kingdom of heaven, possessing the Pearl of Great

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Price. He made no distinction between man and woman, and loved equally the souls of all.

The philosophy of his own life Jesus conceived primarily in terms of mission. His was the world's unique consciousness of union with God. He conceived himself as the Messiah expected by his people; he was the "Son of man," revealing man to himself; he was the "Son of God," revealing God to man, who came to bear witness to the Truth, to call sinners to repentance, to give his life a ransom for many, and not to be ministered unto but to minister. His conviction of the truth of his views was such that he was willing both to live and to die by them. In so doing he has won more followers than any other world teacher, numbering to-day 576,000,000 of the 1,600,000,000 of the world's population.

Such is the bare intellectual framework in which the practical philosophy of life held by Jesus was set. It is a philosophy which, as the records stand, is not in advance of its time as regards

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angels and demons, though notably so in its central position of God as Father.

There are no standard or final philosophies. From the nature of the case no philosophy can finally prove its position. The views of Jesus as commonly received are amenable to the same intellectual and practical tests as other philosophies. His intellectual world-view has challenged the attention of the thinking Christian world, and his practical philosophy of life has won the loyal adherence of all those truly called Christian who agree that when tried the gospel of love has worked and will work.

It should also be added that the philosophy of Jesus contains no attack on science or on speculation, and no appreciation for the willful ignoramus or the obscurantist. It breathes the life-sustaining breath of liberty of thought and toleration of opinion. To attack it is easy, to reject it is possible, to refute it is impossible, to live by it, as multitudes have found, is inspiration, illumination and salvation, or wholeness of life.

Now comes a summarizing acrostic:

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J oy comes from doing the truth.

E nvisage life as opportunity for service.

S kill in argument confutes false opinions.

U se your means to make heavenly friendships.

S pirit is the nature of God.

C reative reality is revealed by creative living.

H onesty of thought keeps judgments clear.

R eality is personal.

"I am the truth," He said.

S pace and time are the setting for things, deeds and progress.

T ruth when known leads to freedom.

This philosophy of Jesus has given us the Christmas spirit, and in this spirit your lecturer, though not having seen you face to face, yet sends out through the night his heart to you in the good old and ever new hearty wish:

Merry Christmas!

Happy New Year!

Good Night!

II

PATRIOTISM

GOOD EVENING, LADIES AND GENTLEMEN :

Get your pencils ready now in case you care for a few references to the literature of the subject. This literature will amplify many of the points to which only scant reference can be made in the half-hour at our disposal.

First of all, the biographies of a few of the American patriots of whom we are most proud: Washington, the Father of his country (these lectures are sent you from Washington Square); Jefferson, the author of our immortal Declaration of Independence; Lincoln, the saviour of the American Union; Roosevelt, the apostle of the strenuous life; and Wilson, the prophet of internationalism.

Any standard biography of these contributors to Americanism will quicken our love for America.

Further, two American professors of philosophy have discussed patriotism,

PATRIOTISM

the lamented Professor Royce, of Harvard, in his book entitled *The Philosophy of Loyalty*, and Professor Drake, of Vassar, in his book entitled *America Faces the Future*. And you will, of course, not forget Edward Everett Hale's story of *The Man Without a Country*.

Two well-known foreign philosophers who treat the subject of patriotism are the Englishman, Herbert Spencer, in his work entitled *Facts and Comments*, and the Frenchman, Boutroux, in his work, which has been translated into English, entitled *Philosophy and War*.

What is patriotism? That great and notable patriot-making organization known as The Boy Scouts of America has formulated and promulgated "The Scout Oath," which contains in part this consecrating sentence: "I will do my best to do my duty to . . . my country." That is patriotism, of the practical kind. Every patriot is enlisted in the service of his country, whether in or out of the navy or army or air force. "Duty" is the patriot's sacred word; to General Robert E. Lee, "Ole Marse Robert,"

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whose bust you may see in America's Hall of Fame at University Heights, "duty is the sublimest word in the English language."

But even so sacred an ideal as "duty" is a stern mistress unless it is motivated by love, which makes service a joy. So the patriot not only does his best to do his duty to his country, but also loves his country. As our song, "America," has it,

"I love thy rocks and rills,
Thy woods and templed hills,"

not forgetting to include in our love also our fellow Americans and all those ideals for which our country does and should stand.

But even stern duty softened by joy-giving love is not enough for real patriotism. We must as patriots not only do in love the best we know, we must also study to know the best to do. Thus there is a quality of real insight into one's country's needs, opportunities, and privileges, which enters into the loftiest patriotism. Duty to country, if based on ignorance, narrow-mindedness, arro-

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gance, intolerance, even though motivated by love, may lead actually to national disservice. True patriotism is based on duty, love, and intelligence. Of course the presence of intelligence and the open mind in patriotism means that progress is possible. Therefore good patriots may honestly disagree as to what their country's welfare really demands, and hence the necessity of respect for those patriots who, according to their light, love and serve their country in a way different from our own. If my patriotic fellow citizen, serving his country's interests and loving his country's welfare, thinks he has a better light by which to guide America's footsteps than mine, it is my business not to put out his light, but to compare it with my own and with Liberty's torch in New York Harbor.

Summing up these ideas, who, then, to give our definition, is the patriot? *He who in the love of country renders it intelligent service.* This definition includes, or may include, every man, woman, and child in the land, who is devoted

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to America, is studious of her general welfare, and is doing what he can to promote it. Only that pitiable person, the traitor, is excluded. Let's never hurriedly brand any person a traitor, or even a "potential traitor." This is doing what we can to make traitors. The traitor is not so much read out of the host of patriots as reads himself out. He is one who, knowing what the best interests of his country dictate, is willfully disloyal to them. No man is a traitor to his country because he differs from me, or even from the majority of his fellow citizens, as to what he sincerely thinks is his intelligent service to the country he loves. He is adjudged a traitor first of all in his own eyes. Especially in a democracy, whose government is by public opinion, does patriotism thrive on intelligent diversity of opinion, as Pericles recognized, who praised the ancient Athenian democracy for participation in intelligent discussion before decision.

When Patrick Henry in the Virginia Convention eloquently exclaimed, "Give me liberty or give me death," he was a

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patriot. When young Captain Nathan Hale, with his last breath, said, "My only regret is that I have but one life to give for my country," he was a patriot. And when Miss Jeannette Rankin, in the United States Congress in April, 1917, said: "I love my country, but I cannot vote for war; I vote No," she too, be it said, was a patriot, rendering in love what she understood to be intelligent service, in conformity with her sense of highest duty. And when Edith Cavell, the English nurse of sacred memory, about to make the supreme sacrifice, said, "Patriotism is not enough," she, too, was a patriot, rendering intelligent service by a discriminating judgment in love for her country and for humanity.

Who, then, to use the hackneyed bandied phrase, is "the one hundred per cent American"? Not he whose patriotism wears blinkers; not he who makes his judgment blind; not he who credulously and immorally says, "My country, right or wrong"; not he who uses "Old Glory" to cover his graft, and robs the people in pretense of love; not he who seeks to

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exalt his own country by debasing others; not he who professes love of moral and spiritual force and pins his faith to physical force (don't misunderstand me—I believe some justifiable wars have been waged); not he who misreads and would miswrite his country's history in the alleged interest of making young patriots; not he who proffering lip-service to respect for law finds his pleasures or his profit in the violation of law; not he who boasting of popular government corrupts the electorate; not he who lauds the American separation of church and state while writing religious prejudices into the organic laws of the land; not he who violates the law protecting equally and alike all members of all races and all religions. No.

On the other hand, the one hundred per cent American is he who, sensitive to the ideals of his country, has enlisted for life in their service, with discriminating and loyal devotion. He believes in something eternal and wills to exemplify it in his nation's political life. He is the true patriot.

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What makes a nation? Not unity of speech; witness Switzerland. Not unity of race; witness America. Not contiguity of territory; witness England. What then? Community of ideals. This makes a nation. Consciousness of political kind, or political like-mindedness, is the basis of nationality. A nation is strong in proportion as it is like-minded in devotion to the ideals for which it stands, as those ideals are likely to be correct as a result of variety of opposing opinion. It is this community of national ideals, constituting a nation, to which our patriotism bids us be loyal. These ideals and the acts, feelings, and thoughts they inspire in us, are the political self of the country, and our country's political self is the great self of the state composed of the lesser selves of its citizens. "America" is more than a name; it is more than an idea in the minds of people: it is a set of ideals functioning in the lives of true Americans. To be an American means something more than being born so, or being naturalized as a citizen. It means to believe

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in, to love, and to serve those ideals for which America stands among the nations of the world.

May we remind ourselves again, and now, of what those ideals are? Using the language in part of Lincoln—a government of the people—that's *law*; a government by the people—that's *democracy*; and a government for the people—that's *service*. Add to this that America—young, virile, powerful America—does things grandly. There you have the American ideals which challenge the last full measure of our devotion: law, democracy, service and achievement. Nothing by half, and all done well, is America's ideal way.

And right nobly has our country exemplified her ideals. Recall some aspects of her inspiring history in which we may justifiably take pride, things which in the light of wider experience we would do again: the winning of our declared American Independence (when Americans were first "patriots"); the saving of our American Union (have you been thrilled by the majestic classic Lin-

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coln Memorial in Washington?) ; the setting free of Cuba, when the American flag, "Old Glory," voluntarily lowered by American hands, was kissed by Cuban lips; our policy of limitation of armaments, lessening the debt and the fear of the world; our avowed opposition to all aggressive war (though the line between aggressive and defensive war often vanishes); our open sympathy for all oppressed peoples everywhere struggling as we did for liberty and self-determination; our sympathetic support of the Pan-American Conferences, involving cooperation between nations of the western hemisphere in the interest of peace and progress; our generosity in world calamities, building a sentiment of attachment which crude statesmanship can affront but not entirely destroy; our American Red Cross work, the wounded world's good Samaritan; our entry into the World War for grand objectives, not yet accomplished, though nearer accomplishment; and our present consideration of policy concerning a World Court for the peaceful settlement of differences

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between nations. It's a record to thrill us!

And gratefully do we remember, fervently do we esteem, those brave boys who in '76, '61, '98 and '17 offered to these ideals "their lives, their fortunes, and their sacred honor"—both the living and the triumphant dead. Have you seen those rows on rows of white crosses in Flanders Field? Or at Chateau-Thierry, or at Suresne? Standing in that hallowed presence, uncovered and bowed, one recalls those lines of William Collins, said to have been the favorite verse of Daniel Webster:

"How sleep the brave, who sink to rest
By all their country's wishes blest!
When Spring, with dewy fingers cold,
Returns to deck their hallowed mold,
She there shall dress a sweeter sod
Than Fancy's feet have ever trod.

"By fairy hands their knell is rung,
By forms unseen their dirge is sung;
There Honor comes, a pilgrim gray,
To bless the turf that wraps their clay,
And Freedom shall awhile repair,
To dwell a weeping hermit there!

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This is not a glorification or the sanctification of war: it is because we love our war dead that we hate war, would abolish it from the earth, and call upon our statesmen as our representatives to throw the might of America into the mighty cause of world peace.

Our friend is the person who, despite our faults, loves us still. There is a critical element in patriotism. Our beloved land may not always have done those things that quicken our pride, some of which it is still not too late to remedy in part. Among these things are: our treatment of those first Americans, the American Indians; some phases of our war with Mexico; the inability of our fathers to settle the questions of human slavery and secession without fratricidal strife; our imperialistic era of "pacification," "benevolent assimilation," and "manifest destiny" in the Orient, to be atoned for by granting independence to the Philippines at the earliest practicable date; some phases of our "Big Stick" policy and "Big Brother" attitude toward the Central and South American

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Republics; our war-profiteering; our failure hitherto, seven years after the Armistice, to co-operate more effectively in saving the peace of Europe; our flagrant disregard of the Prohibition Amendment to the Constitution of the United States; our surprising and ill-considered abrogation of the gentleman's agreement with Japan which that friendly power had scrupulously kept; our industrial warfare, called "strikes"; and our apparent inability to prevent or to curb the present most high-handed urban banditry in the whole of our American history.

Here's work enough of the kind that counts for our most ardent patriotism. It's because we love America that these things hurt us. Our feeling for the flag of our country is akin to our feeling for the church spire or for the smile on mother's face. In fact, in comparing the sentiments of patriotism with those of religion, Professor William MacDougall, of Harvard, in his new book on *The Indestructible Union*, goes so far as to say that patriotism is the ethics of national-

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ism and democracy, adding that it is "an indispensable agent of the moral elevation of man; and perhaps those are right who assert that patriotism is a greater moral force than religion, a more indispensable condition of the good life of men in general."¹ We may not agree with MacDougall that love of country may be correctly regarded as a greater moral force than love of God and yet recognize that there is close kinship between the love of the good of our country and the love of the God of the world. The latter includes the former.

There are those who teach that nations are above the moral law. So held the Renaissance Florentine Machiavelli, and so held the modern German historian, von Treitschke, and the half-mad philosopher, Nietzsche. We cannot see it so. National governments are bound by moral obligations in the treatment of their citizens or subjects; and, being so bound, are likewise under moral obligation in dealings with foreign powers, so

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fruitful of weal or woe for their own people. A nation would be above the moral law only in case its acts produced neither good nor evil for man. No, indeed. Nations are not exempt from the moral imperatives. Just as the force of gravity controls the motions of both the tiny motes floating in the sunbeam and the fiery planets swinging in their vast orbits about the sun, so does the moral law of truth, justice, and respect for personality bind both individuals and nations in its universal embrace.

And this is a warning to us, that just as the corruption of the best is the worst (*corruptio optimi pessima*), so a menace may lurk even in so precious a thing as patriotism. Moral judgments may become biased under the emotional stress of a narrow patriotism. It is not easy to see one's own faults or those of one's family or one's country in an objective, impartial way. The moral standards of nations have generally been lower than those of the good men within them. In any international dispute the colored glasses of national interest are in danger of misrep-

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resenting the white light of truth and justice. For this reason the nationalistic ear should be particularly open to the voice of the moral critic within the nation. And it is the prime business of our diplomatists, as Kant might say, to deduce our duties to our country from our duties to mankind and to prevent any occasion arising when a moral man must oppose his country's policy in the interest of universal duty.

There is danger lest patriotism be blind, narrow, intolerant, intransigent, militaristic. That is the greatest nation of all which is the servant of all. With all organized patriotic societies we say patriotism is necessary; with all opponents of jingoism and chauvinism, we say patriotism, narrowly conceived, is not enough, but the love of country must merge into the wider love of man. What injures my brother cannot benefit me.

So the highest patriotism is both national and international. There is some misunderstanding about internationalism, possibly because there are two kinds. The first is debased and spurious,

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because it would burn flags and wipe out all national boundaries, not with a heavenly Utopianism but with a very earthly class-consciousness. Such "internationalism" is a misnomer. How could there be internationalism without nationalism? It is as though one should say, "I love all families so well that there is no longer any special love left for my own family."

The second is genuine and real. It advocates not the surrender of nationality but the co-ordination of nationalities. World problems must have world solutions. The nations of earth can best and most truly benefit themselves by co-operative effort in the joint solution of joint problems. The vision haunts us and will not utterly fail of a co-operant and not competitive humanity—the vision of the nations of earth as members of one human family, receiving from each according to his ability to contribute and contributing to each according to his need and readiness to receive. It is as though one should say, "Because I love my own family so well I have only good will for

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every family on earth." A dream? A far-flung horizon gleam, you say? Let's follow this gleam! Perhaps that way lies brotherhood.

That international friendship between individuals based on understanding, sympathy, and good will is possible is evidenced by that splendid social experiment now in process in our own metropolitan community, known as International House. If between individuals, why not between enlightened nations? Eventually? Why not now?

A practical word for those of you who are parents and teachers, and who would instill true patriotism in your children and pupils. Be what you want your children to become. Exemplify truest patriotism at the maximum. Explain the significance of the pledge to the flag. Show not merely the emotional but the practical and intellectual elements involved in "allegiance." Teach that civic deeds of righteousness keep the white stripes clean; that sacrifice keeps the red stripes bright; that loyalty keeps the background true blue; that ideals make

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the bright stars shine; that true Americanism keeps the flag aloft, not as a warning threat to other nations, but as an inviting symbol of "liberty and justice for all." Associate your children's efforts in patriotic community enterprises. Share with them your patriotic experiences. Give them the experiences of patriotism through right community activities, songs, slogans, and discussions. Teach the unperverted truth concerning American and other history. Let the common interests of the school community break across the barriers of class, race, and national prejudices. Put into the home and school what you want America to become. And have the faith to believe that, though you and I may not live to see it, all the nations of earth will be blessed in time by such courageous, prophetic Americanism.

Friends, are you there still? Are you with me? If so, let me conclude by giving for our guidance in more loyal, patriotic endeavor, this acrostic of Patriotism—formal, artificial, it is true, but possibly serving as a useful reminder:

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Put your life as well as your vote at
the call of your country.

"America First"—in service, not in
mastery.

Take all the "riot" out of patriotism.

Respect other nations as you would
have them respect your own.

Intelligently determine your coun-
try's wisest policies.

O bey, while seeking to improve, the
laws of the land.

Take your own part in increasing the
common good.

Introduce more morality into diplo-
macy.

Share in the common purposes of
your fellow citizens.

Make the welfare of humanity your
country's first principle.

Good Night!

III

HAPPINESS

GOOD EVENING, LADIES AND GENTLEMEN!

“How to Be Happy”—certainly a topic for everybody. How we’d like to broadcast happiness, especially to invalids and inmates of hospitals! You know about the “Happiness Boys”? We’ll all be such to-night! And “Happiness in Every Box”? Well, here’s happiness by the half-hour—at least, talk of it. Relax and smile!

As university students you will want a few references to the best literature on this subject. So get your pencils ready. First, the four Gospels of the New Testament, which tell of the Christ of good cheer whose spirit overcame the world. Then the stoic philosophers, Marcus Aurelius, whose book is entitled *Meditations*; and Epictetus, who wrote *Discourses*. One of these was a Roman emperor and the other a Greek slave.

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Both knew about happiness. Don't forget Thomas Carlyle, *Sartor Resartus*; and the writings of Robert Louis Stevenson, Gilbert K. Chesterton, and Arnold Bennett. Ex-President Eliot, of Harvard,¹ famous for his five-foot bookshelf and other things, now over ninety years old, has a little volume entitled *The Happy Life*. A German author named Hilty has a work, translated into English, entitled *Happiness*. And this last, George Hodges, formerly dean of the Cambridge Episcopal Theological School, has a very attractive little book entitled *The Happy Family*.

Last summer I asked one of my classes here in the University to write out for me the secrets of happiness as they had found them. Here is just one of the many answers received: "Happiness consists primarily in finding one's work and in doing it fully, intensively; in rendering service cheerfully, willingly, understandingly, sympathetically; in making one's morning prayer (as it were), 'Let me some kindness show just for to-day.'"

¹ Died August 22, 1926.

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Many of you are teachers. How is happiness related to education? Let me answer by quoting from a new book by St. George Pitt entitled *What Is The Purpose of Education?* as follows: "The individual must subordinate the instincts to the spiritual tendencies which make for human perfection. Not human happiness, but to learn how to become truly happy is the purpose of education."¹ As teachers we might ask ourselves whether our pupils are learning from us how to become truly happy.

Soon we will be exchanging again the glad greeting: "Happy New Year." So many friends said it to us last January first. What do you mean by "happiness"?

It is not primarily knowledge, for people may know little and be very happy or know much and be very unhappy; in fact, it is possibly easier to be happy, like children, when one does not know too much. Solomon actually taught that with increase of knowledge there is increase of sorrow, though this seems not

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necessarily to be the case. And a poet said, "Where ignorance is bliss, 'tis folly to be wise." But most of us, being adults, would probably prefer wisdom with a chance for happiness to the bliss of ignorance.

Nor can we say that happiness is primarily a type of conduct, or action. The conduct is not the happiness, though it may be for us a fruitful source of happiness or unhappiness. It is remarkable, is it not, how unhappy some good people seem to be; and also, how happy, at least how happy-go-lucky, some people not so good appear to be. This perplexes us, for we naturally think that goodness of conduct should bring happiness. The explanation probably is that some good people are not happy because so many other things (besides actual conduct) affect happiness. And the wilder, freer types appear happy because they do not permit their consciences to prevent their doing what they want to do or to trouble them very much for what they have done.

We must conclude, then, that happiness is neither knowledge nor action, but

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is possible with different degrees of ignorance or different types of conduct. Happiness, then, is an emotion, a condition of feeling. It is the sense of well-being, joy in adjustment, or, better, adjusting; the feeling of satisfaction that one fits his environment as it is, or can remake his environment to fit himself; the welcome greeting we extend to all the varied experiences of life, the smile with which we meet the inevitable ills as well as the good things of life.

You know from observation and experience what happiness is. You have seen the child with its new toy; you have heard the lark singing at heaven's gate; you have seen lovers (or perhaps been one); you have seen the mother of a first-born, or the proud father; you have seen parents when their son or daughter graduates from college; you recall the wild delirium of joy mingled with tears that met the announcement, in November, 1918, that the World War was over. *Happiness*, to give now our definition, is *the emotional attitude of welcome to the varied experiences of life*. It ranges all

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the way from quiet joys to ecstatic thrills.

There are some related words that convey similar but not identical ideas. *Pleasures* are likely to be intermittent and of short duration, and may be evil, while happiness may be a fairly abiding possession and is not evil; note that we may take pleasure in doing something that is going to make us unhappy.

Contentment is satisfaction with the present, with things as they are, or as they must be. It is a virtue only when the things are as they ought to be, or, if not, are beyond one's control. Contentment with evil that one can remedy is not a virtue. A contented person would regard himself as happy, but a happy person may be discontented, divinely discontented, with remediable wrong.

Cheerfulness is the disposition to make the best of things, to look on the bright side, to see the silver lining of the cloud, to discount the evil. Optimists are cheerful. They, too, would call themselves happy, but it is possible to be happy and see the bad along with the

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good. It all depends on one's attitude toward the bad. To discount it increases cheer; to fight it increases happiness.

Blessedness is also akin to happiness. It carries the promise of the future. Note that the Beatitudes are mainly "shall be." Blessedness is the feeling that one is right, though appearances are against one, and that in the end the right must win. It is particularly a religious quality and carries the sense of the divine approval. One may be happy in one's human relationships without necessarily sensing these as divine. Thus happiness is rather an ethical concept, while blessedness is religious. Such a study in the meaning of synonyms as this may not be unwelcome to our cross-word-puzzle age.

How important is it to be happy? There are some who say it is all-important; in fact, the most important thing in life; the one experience of greatest value; the highest good, the *summum bonum*. This view originated with the Greeks and was called Hedonism. The wise positivist (Positivist? One who

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accepts only the conclusions of science) of England, John Stuart Mill, would say so. He called his ethical philosophy Utilitarianism, the doctrine of the greatest good, or happiness, of the greatest number. Mill was altruistic in stressing the finding of happiness in the giving of happiness. All the modern utilitarian writers, of whom there are many, say there is nothing quite so good in life as happiness.

But, important as we all rate being happy, I must not let you conclude that it is all-important without at least stating other views, between which you may decide.

There are those who say it is better to be right than to be happy; that being right is a condition of being truly happy, or, at least, blessed; that there is nothing quite so good as doing the right just because it is right and out of respect for the right. One's reward may be only the satisfaction of conscience. Happiness is an effect of goodness, or may be, but the effect is not so good as the cause. This view puts more emphasis on conscience

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and conduct than on feeling. At times it is somewhat puritanic and rigoristic. It originated with the Hebrews and numbers among its modern representatives Kant and Carlyle.

Still a different thing is stressed by the Stoics as the all-important in life, namely, to follow nature; to be in harmony with the universe; not to be emotional, but, rather, apathetic; to wish what the immanent reason of the world wishes; to be unaffected by the ills of life because they have a reason in them we do not fully discern; to take things as they come uncomplainingly; not to regard happiness highly, but to think highly of being in tune with the impersonal infinite; to be naturalistic. Here the highest good is found in a certain intellectual unity, in contemplation with the universe of which one is a small part. Not in feeling, as with the Hedonists; nor in character and the good will, as with the Kantians, but in an intellectual harmony with the universe, is man's highest good to be found, according to the Stoics.

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There is yet another view of the most important thing in life. It is to perfect all one's powers, to realize all one's capacities, to develop one's talents, to become all in personal culture and in social relationships that nature allows. According to this view, which originated with Plato, self-realization is the highest good in life. Those who hold it are sometimes called "perfectionists." Matthew Arnold, with his doctrine of culture, "sweetness and light," is a modern illustration. You will note that emotional, practical, and intellectual elements all enter this view, which is a kind of union of the other three.

Which of these four views of the most important thing in life is the truest? Shall it be happiness, or character, or harmony with nature, or self-realization? Of course it is not for me to determine this for you. Each one of you must be left to determine that for himself. As in every ultimate question, each man is his own philosopher.

But I might confess to you that to me happiness, though a high good, can hard-

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ly qualify as the highest good, though to the happy it is naturally felt as such. The happy feel no lack. The reasons why happiness to me is only a secondary, not a primary good, are these: Happiness is a feeling, and feelings are dependent on ideas and acts as their causes, which become primary with reference to feelings. Again, the way to miss happiness is to pursue it as your goal; then the thing that brings happiness in its train is the better good. Again, we cannot always be calculating in life which acts will yield the greatest happiness; but this we should have to try to do if happiness were the ultimate good. Also, happiness is too precarious a state to be regarded as the highest good, too dependent on circumstances beyond our control. The people who are out for happiness so often miss it that they are likely to become pessimistic or cynical. Now, some such ideal as complete living, or self-realization, includes happiness, or a measure of it, but happiness does not include complete living. The highest good in life is complete life, involving continu-

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ous perfecting of man's personal powers and social relationships. Of this process happiness is the best symptom.

For the sake of completeness the idea should be inserted here that any one of the four views, Utilitarianism, Kantianism, Stoicism, and Perfectionism, may be combined with the religious interpretation of life, which defines the highest good as the knowledge and performance of the will of God. Religion holds that so to live brings happiness, develops character, harmonizes us with nature, perfects our powers. Thus religion provides a sanction and support for whatever in life is held to be most desirable.

But, whether highest or second highest in the scale of human goods, we all want to be happy, and rightly so. Men do not differ from each other so much in their desire for happiness as in their judgment as to where it may be found.

How to be happy? That is the question. We should all like the answer. It's a complex answer and close at hand, not a simple far-away secret in a pot of gold at the end of the rainbow.

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You are happy, are you not, when you are doing what you can do best? This is the liberation of your powers; this is creative, joy-giving, self-expression. Have you found your work in life? If so, you have tapped one of the springs of happiness. If you have not found your work, you are probably not very happy.

You are happy, are you not, at least, happier, when you have æsthetic enjoyment of the beauties and marvels of life? Beauty gives pleasure without pain, joy without sorrow, thrills without depression. The eye should rest a few minutes daily on some work of beauty, either of nature's handiwork or man's. The ear should daily, though briefly, be attuned to harmony of tone. The night, the stars, the dawn, the light, the cloud, the rain, the river, the field, the wood, the marsh, the flower, the bird—these all are wonders that need not grow common through familiarity.

You are happy when, as a child, you retain the spirit of play in life. Play? Yes—play with body and with

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mind. Cultivate your sense, your saving sense, of humor. Enjoy a good story and learn to tell it well. Joke with your friends. Whistle or sing at your work, not just to keep your courage up, but because the great game of life has jest and zest in it for you.

You are happy when you have many interests and lose yourself in them—important interests which you drive abreast or tandem and which do not tax, burden, or drive you. If your schedule is too heavy for you to enjoy, reduce it! Don't make a virtue out of being a drudge, but be big enough to transform life's drudgery into happifying service. It all depends on the spirit with which you do things. When you lose your little worrying self in big, important, useful interests, behold! you find you have grown a big, happy self that hasn't time for trifling worries.

You are happy when you can see the big meaning of the thing you are trying to do in the world. You are a business man, a secretary, a clerk, a saleswoman, a stenographer, a home-maker, a wife, a

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mother, a teacher, a lawyer, a physician, a minister, a student. Try to see the situation whole and catch a glimpse of the meaning of your work. Why not let the sunlight of the infinite glorify the dust of your workaday world with the colors of the dawn or sunset? Extort some meaning from every ill of life. Compel the bitter as well as the sweet to enrich your life by revealing its secret lesson. Let the compensating features of seeing life steadily and seeing it whole swell the meaning of the little irritating things. Even our failures need not make us unhappy if they are made to point the way to success. Turn all your stumbling-blocks into stepping-stones. Don't carry your wings; use them to carry you!

There is no single better recipe for happiness than this: find somebody less happy than yourself and try to make them happy. Remember the "Hundred Neediest Cases." "Thy love shall chant its own beatitudes," said Mrs. Browning. Paul Whiteman says his idea of happiness is having a Christmas festival for the children of the poor. To be unselfish is to

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find pleasure in giving pleasure. Not to share is selfishness. Lord Byron's life was not happy, but he expressed one of the secrets in his lines:

“Those who joy would win
Must share it. Happiness was born a
twin!”

You are never at your best when you are just doing your hard duty or when you are unreconciled to the way mother nature made you. You begin to improve as soon as your duty is welcomed as a privilege and as soon as you take your natural limitations as the fence that keeps you within your own rather than the wall that shuts you out from the delectable. Nature made you a woman, or short, or tall, or blonde, or stout, or black, or lame. Well, what of it? Just “the stuff to try your soul's strength on, educe the man,” that's all.

If you are wise, and take the long view, you won't seek your happiness in trying to eat your cake and have it, too; in trying to enjoy the pleasures of the wicked without having to reap the con-

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sequences; in enjoying the dance without paying the fiddler; in trying to abrogate the law of cause and effect. Don't experiment with breaking the moral law. You'll be sorry and not safe. Rather will you seek your happiness in those ways that can bring no sorrow to self or others in their train.

And, of course, you are happy when you are truly and rightly in love and when you know the person you love loves you, and there is the sense of mutual belonging. No need to develop that idea!

But what right has one to be happy, you may ask, even at Christmas time, in a world so wretched as ours? Is not happiness itself selfishness, when there is so much unhappiness in the world? Is not our ignorance of how the other half lives the very condition of our bliss? True, half the world cannot read, or write, or have scientific medical attention, or enjoy the blessings of your religion. But if you are doing what you can to improve conditions, you may be rightfully happy. To be happy is not just to play the glad game, pay no attention to the bad side

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of life, and kid oneself along. To be happy is to overcome evil with good, to let your light shine in the dark corners, to carry the atoning sense.

Have you seen the wonderful mosaic by Guido Reni in Saint Peter's, Rome, of the angel Michael and the Dragon? The spirit of evil is in the picture, but its figure is prostrate under the foot of the victorious angel with the flaming sword. This is the happiness of conquest of the lower by the higher.

A few negatives. If you would not be disappointed, do not try to be happy by seeking happiness (poor pleasure-seekers!); by expecting abundance of possessions alone to make you happy (pity the poor rich who are possessed by their possessions!); not by succeeding in your undertakings (poor Alexander the Great); not by achieving fame, power, glory (poor Bonaparte, poor Kaiser!); not by choosing to overlook the dark side of things (poor self-deceivers!). Not even the blessing of health is necessary to happiness, as many of you shut-ins and invalids have found. We do not live to

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be happy; we are happy to live and to enrich our living.

I am trying to put it across with acrostics. Many of you liked the one on Patriotism last week. Here's another on Happiness. Some of you have seen it already.

HAPPINESS

H ave a job that invests your real talents.

A ppreciate the beauties and wonders of life.

P lay, and play in your work, but not at it.

P rogressively grow through interesting activities.

I dealize your vocation.

N eglect not the daily good turn.

E xtend a welcome to your duties and limitations.

S eek only those pleasures which require no repentance.

S ubordinate the material to the spiritual.

Learn to spell Happiness that way and you'll be happy.

Good Night!



IV

BUSINESS

GOOD EVENING, LADIES AND GENTLEMEN!

It is a fundamental characteristic of human society to develop institutions. These institutions express the spirit and life of society; embody its ideals, plans, and purposes; give it solidity; conserve the past; preserve its present life; and make possible a progressive future as an outgrowth of social evolution.

The five greatest of these social institutions of man are the home, the state, the church, the school, and business. In some sense we are all business people. We all have to buy, and practically all of us have something to sell—our goods, our time, our talent, our skill, or, as we finely say, our “services.”

It is a striking thing in human society that no person produces all he consumes and no useful person consumes all he produces. Each person produces one thing, or at most a few things, and at the

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same time consumes many things. Your winter finery requires, in most cases, the labor of other hands than your own, the money with which you purchased it came possibly, and preferably, from the labor of your own hands.

In a properly organized society everybody works, especially father, because everybody consumes; everybody contributes in production because everybody receives in consumption. Each depends for what he consumes on the production of many and the many depend for their income on the consumption of each.

Thus the business relations of men, in giving them economic independence, at the same time teach them, or should teach them, their economic interdependence. We realize this keenly at present on account of the coal strike. "No man liveth to himself."

The economic independence and interdependence of men are equally true of solvent nations. Especially now is this true since ease of communication and rapidity of transportation have made the earth one-fifth of its size a century ago,

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judged by interchange of ideas and goods. The modern world is increasingly becoming one economic unit.

Agriculture, lumbering, mining, fishing, transportation, manufacturing, and commerce all are phases of one vast modern world of industry.

The three most potent forces of modern civilization, next to religion and morality, are Democracy, Science, and Industry. Our industrial world is made possible through science, which invents new machinery, discovers new processes, utilizes waste products, and so multiplies opportunities for both labor and capital.

One of the menacing dangers of our modern industrial life is that men decay while wealth accumulates. Our scientific development has far outrun our moral, æsthetic, and spiritual development. Our economic efficiency, made possible by our science, has far outstripped our moral efficiency. Our ability to earn money easily has, on the whole, far exceeded our ability to spend it wisely. Our capitalist is often a mas-

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ter of money, but not a master of the fine art of living. Our laborer is more skillful in producing and earning than in living. Man is the inventive maker of machinery and in turn machinery is the maker and molder of man. Our working hours are usually spent in making a living, not a life; our leisure hours should be spent in making a life. We are fortunate if we have leisure hours. We should make them if we don't have them. We are very fortunate if our work makes a life for ourselves and others as well as a living.

The big problem is to make business contribute to personal and social human welfare, that with the multiplicity of things there may be enrichment of life, that all who labor, whether with brain or brawn, may find thereby their physical and spiritual life expanding abundantly.

One way in which the solution of this problem will come is through the human relation in industry, through the application of ethics to business.

We need a business man's philosophy

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of life, one that shall truly interpret the significance and opportunity of business in the enlargement of life, one that shall include the ten million women who are now engaged in industrial pursuits in our country, one that shall relate agricultural, industrial, and commercial education to the general purposes of living, one that in its operation shall emancipate all those that labor and are heavy laden.

In his *Democracy and Education* (p. 290), Dr. John Dewey asks: "What does one expect from business save that it should furnish money, to be used in turn for making more money and for support of self and family, for buying books and pictures, tickets to concerts which may afford culture, and for paying taxes, charitable gifts, and other things of social and ethical value?"¹ He expects us to answer "Nothing else." And then he continues in one of his very rare exclamatory and somewhat satirical sentences: "How unreasonable to expect that the

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pursuit of business should be itself a culture of the imagination, in breadth and refinement; that it should directly, and not through the money which it supplies, have social service for its animating principle and be conducted as an enterprise in behalf of social organization!"¹

Here is a lofty conception of business, that it shall be a truly socializing force, and make a valuable contribution to the true ends of living.

Can any one of us seriously doubt that business as at present conducted is a long way from this goal? We need a better philosophy of business and of life, based on the ideal of service as the goal and profit as the means.

How business is at present conducted for profit is indicated in the following words from J. H. Robinson's book entitled *Mind in the Making* (p. 163): "All these unprecedented conditions have conspired to give business for business' sake a fascination and overwhelming im-

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portance it has never had before. We no longer make things for the sake of making them, but for money. The chair is not made to sit on, but for profit; the soap is no longer prepared for purposes of cleanliness, but to be sold for profit. Practically nothing catches our eye in the way of writing that was written for its own sake and not for money. Our magazines and newspapers are our modern commercial travelers proclaiming the gospel of business competition.”¹

There are sociologists who see in the ideal of service the badge of profession. They find this ideal in varying degrees in the professions of the ministry, teaching, medicine, and law. They do not find the ideal of service to the necessary extent in business, and so hesitate to regard business as a profession. Such a view is expressed by Dr. R. M. Binder, professor of sociology in New York University, in the following words: “Business, even in its highest forms, is still dominated by the motive of profit with

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service as the necessary vehicle to that end. In the professions the position is reversed, service based on self-expression comes first, and remuneration second. . . . Knowledge alone does not make a profession, but the motive of service, and that is incidental to business. . . . The very importance of business calls for its professionalization. Society cannot continue with one set of important functions motivated by service and another by profit. The more socialized business men realize this fact, and a number of movements have been started for the purpose of making business more ethical with a real motive of service as a basis. Society can only welcome this new departure." (Article, "Is Business a Profession?" New York University *Alumnus*, December 16, 1925.)

Business will become, is, in fact, becoming, one of the learned professions, involving a period of preparation and training, social dignity, and the necessary ideal of service. More college graduates enter business than any other occupation. The reason is, in part at least,

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that business men are sending their children to college. The former "business school" is being somewhat supplanted by business colleges and schools of commerce. There are even a few graduate schools of business administration. The power and worth of the business man is being recognized by the general community.

The popular editorial writer, Dr. Frank Crane, has said: "Lawyers and preachers and writers and professors and poets have their place, but it is the business man who has made America the power it is to-day."¹ We recall that the Dawes Plan, which settled the Reparations question, for which the world had waited six years, was prepared by business men, after Secretary Hughes had sensed the question as a business, not a political, proposition.

Doctor Robinson (previously quoted) in describing the power of business, uses this language, with which some of you may not entirely agree: "Business men, whether conspicuous in manufacturing,

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trade, or finance, are the leading figures of our age. They exercise a dominant influence in domestic and foreign policy; they subsidize our education and exert an unmistakable control over it. In other ages a military or religious caste enjoyed a similar pre-eminence. But now business directs and equips the soldier, who is far more dependent on its support than formerly. Most religious institutions make easy terms with business, and, far from interfering with it or its teachings, on the whole cordially support it. Business has its philosophy, which it holds to be based on the immutable traits of human nature and as identical with morality and patriotism" (*Mind in the Making*, p. 173).¹

Business as a social occupation has not always been as highly esteemed as to-day. Glancing at some of the past attitudes toward business we note that to engage in trade was regarded as petty and mean by the ancient Greeks; also by the Romans, unless the business was con-

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ducted on a vast scale; also by the Samurai or nobility in Japan, until two generations ago. This disesteem of business in the past was due largely to the presence of upper and lower social classes. In Europe it began to give way, at the end of the mediæval period with the rise of commercial cities and the commercial class, constituting the "Third Estate," counting the clergy and the nobility as the first two. In modern democratic society the business man has come into his own. Controlling the power of money, he has the last word on the great social enterprises.

Because of the very power of business and the influence it exerts, consciously and unconsciously, throughout our American society, its methods are all-important. When we inquire concerning the quality and value of the influence of man on man or of a human institution on man, we are raising an ethical question. This ethical aspect of human life is omnipresent and inescapable. How should one regard business from this ethical standpoint?

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The problem of the business man who would be ethical is to combine business success with real public service in accordance with correct principle. Grover Cleveland taught us that a public office is a public trust. A public business, that is, a business undertaking to serve the public, is likewise a public trust.

What is a good bargain? It is a mistake to suppose that the seller gains only when the buyer loses, or that the buyer gains only when the seller loses. In the long run, buyer and seller, merchant and patron, gain and lose together. If the seller loses enough, he fails; if the buyer loses, he transfers his patronage. A good bargain is mutual and reciprocal.

Let's get over misinterpretations of the Golden Rule. It is not, "Do the other fellow or he'll do you." It is not, as David Harum said, "Do the other fellow as he would like to do you, and do it fust." The Golden Rule is not the rule of gold. It is not, "Let the buyer beware,"—*caveat emptor!* The Golden Rule simply puts one's self in the other fellow's place. When honestly tried, it

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works in the long run. How magnificently it works, both financially and humanly, is shown by Mr. Arthur Nash, the Cincinnati business man, in his volume, *The Golden Rule in Business*. To quote from an article in *The New Republic*, of December 16, 1925: "No more significant industrial event has occurred for a long time than the organization by the Amalgamated Clothing Workers of America of the Nash clothing factory in Cincinnati—the establishment of the celebrated 'Golden Rule Nash.'"¹ Other businesses have found the same, such as the J. C. Penny Company, the Miller-Wohl Company, and the Colorado Mining Company.

We should not follow the Golden Rule because it pays, but because it is right. It does pay because it is right. Because it is right it is better to lose by following it than to gain by violating it. No doubt the methods of many business firms would have to be changed if the Golden Rule were followed. It would be better to change them. Yet, for the most part,

¹ Editorial article, quoted by permission.

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the business world is unconvinced that the Golden Rule will work. Only fifty-seven per cent of my young students in ethics, men and women, in the idealistic period of life, think the Golden Rule will work in business. A man who has been in a large department store for thirty-five years said recently at a meeting where I was speaking that seventy per cent of the advertisements of price reductions did not apply the Golden Rule. It still remains true, however, that the buyer's good will is the seller's real asset, and the buyer's dissatisfaction is the seller's liability. Honest goods, truthfully represented—let the seller beware of aught else.

Some say that there is no ethics in business, that "business is business." This is a mistake. Business *was* business, but *is* ethics applied. Ethics touches all human relations. If there is no ethics in business, there is bad ethics in business. If business is nothing but business, it is bad business. Business should be, and can be, service. Fair profits are its rewards; unfair profits, its bane;

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sharp practice, its curse; swindling, its demon. Business should be ethics applied to exchange of values.

“Success!” Rightly viewed, what a truly great word. Success is moral as well as economic. Our aim should be not to succeed at any price, but to deserve to succeed at any cost.

The autobiography of Benjamin Franklin is dear to every lover of business. He said, “Honesty is the best policy.” But honesty, we know, is more than a policy, it is a principle. You may drop a policy when it does not work; you must stand by a principle, even at a sacrifice. A man honest from principle will lose money before he will be dishonest. His goods are for sale, not his character.

Buyers are of two kinds—the shrewd and the confiding. Honesty treats both alike, neither beating the shrewd at his own game, nor duping the trustful.

The obligations of employer and employee are mutual. An employee owes his employer honest service, a real interest in the business, courtesy to patrons, friendliness to fellow employ-

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ees. Push the firm that hands you the little envelope. The firm cannot long afford to underpay a good man. An employee is more than a human tool, a human hand, a working animal; he is an associate in the business. The employer owes a good and faithful employee a steady job, due notice in case of discharge, something more than a bare living wage, healthful working conditions, promotion on desert, a maximum eight-hour day, prompt payment, and fair treatment in case of dispute. These obligations apply also to domestic servants. Many an employee has learned to keep his grievances to himself, or else to present them to the boss alone.

A true gentleman is a gentleman to all women employees—his own, or another's. And he does not require his stenographer to do his lying for him. Employers and employees should not combine to put over a crooked deal.

Business contracts should be simple, free from legal verbiage, and without a "joker clause"—that abomination to the right-minded and very present help to

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the crafty. Don't pay a lawyer to square it with the law when you can't square it with your conscience.

A true man's word is his bond, and an order for a bill of goods is a man's word.

A trusteeship or an office of public trust should not be used as a source of private gain. This corrupt practice gave a new and sinister meaning to the good old English word *graft*.

Creditors of an insolvent debtor should share their losses *pro rata*. The big eagle should not have the whole carcass.

A certified public accountant has a duty to the truth as well as to his patron. His skill and services are purchased, not his conscience and character.

Advertising is becoming increasingly the light that guides, not the will-o'-the-wisp that deludes. It does not make a sick business healthy, but it keeps a healthy business from becoming sick. It is desirable publicity. The standards in business are being elevated by our advertising clubs, our civic organizations, such as the Rotary, Kiwanis, Lions and others, the Better Business Bureaus, the

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Business Activities League, the Commercial Standards Council, and the Federal Trade Commission.

We hear it well said that it takes brains for business. The highest type of business man is a thinker, or the employer of a thinker. One of the new books is entitled, *How to Think in Business*, by M. T. McClure. But there are exceptions. It takes no brains to seek the second-sight of the seeress instead of insight into business conditions. When the fortune-hunter seeks the fortune-teller, the blind leads the blind.

The good business man has the community spirit. He participates in movements for community betterment. He obeys the law—city, State, federal. If he thinks the law is bad, he obeys it while he works to repeal it. As a good American citizen his conduct betokens respect for the Constitution of the United States. His love of his country and his loyalty to her laws prevent his becoming a law violator.

The American business man's interests are tied up with the world situation;

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the influence of the European economic situation on American business since the Great War illustrates this fact. America may not be in the League of Nations, but American business is in league with every nation. A World War is a business failure—our debt for the last war is still over twenty billion dollars. World peace is business success. The next war—may it never come!—will see capital drafted. Internationalism is good business. Some think success is built on taking advantage of the weakness or misfortune of others. Belloc's novel, *The Mercy of Allah*, is a satire on this view.

Modern business is built primarily on the principle of competition, leading in instances to monopoly. Many see in this situation a source of our economic evils. It is gradually passing, however, to the basis of co-operation, profit-sharing, and joint management, not to Communism. The important thing is the man behind the system. Any system will fail with bad men. Good men can make any system work, though it is easier to do right under some systems than others.

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There are many things to discourage us about contemporary business ethics, such as the low standard practiced by many, the slow rate of progress, the moral slump since the Great War, the number of millionaires the war made, the high cost of living, the coal strike, and our organized acquisitive society. But all these things should really stir us to action. America can still be morally shocked; this fact is ground for optimism. The cynic said, "I could make a better world than this." The sage said, "Maybe that's why God put you here. Go do it."

By following such a code as the one here suggested, a business man may feel that he is in line with and an instrument of the Infinite Purpose to establish on the earth a co-operant commonwealth, a universal family of men and women, a society of interdependent nations, an ethical communion, in which there are no fictitious values, and business is an agent of universal good.

Here is an acrostic again, summarizing our ideas:

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THE BUSINESS MAN'S CODE OF HONOR

B u s i n e s s i s a f a i r e x c h a n g e o f v a l u e s .
U n i t e d a r e t h e i n t e r e s t s o f b u y e r a n d
s e l l e r .

S e r v i c e i s r i g h t s a t i s f a c t i o n o f n e e d
o r d e s i r e .

I n t e g r i t y i s m o r e t h a n i n c o m e .

N o g a i n a c c r u e s w h e r e p a t r o n s l o s e .

E m p l o y e e s a r e a s s o c i a t e s i n t h e j o i n t
e n t e r p r i s e .

S u c c e s s i s m o r a l a s w e l l a s e c o n o m i c .

S o c i e t y ' s w e a l i s t h e b u s i n e s s m a n ' s
t r u e w e a l t h .

Good Night!

V

SUCCESS

GOOD EVENING, LADIES AND GENTLEMEN!

Our theme to-night is, "The Philosophy of Success." Some of you may feel as that genial "colyumist" of the New York University News, who in the very issue announcing the topics of this series came out with the unflattering paragraph, "I don't believe that very many of the professors who preach about success will ever amount to very much."

Dr. Miles Menander Dawson, a New York student of the ethics of Confucius, the great moralist of the Chinese, says: "The central idea of Confucius is that every normal human being cherishes the aspiration to become a superior man, superior to his fellows, if possible, but surely superior to his own past and present self"¹ (p. 1).

To be successful is to be superior, to

¹ *Ethics of Confucius*. Reprinted by permission of G. P. Putnam's Sons, publishers.

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be always growing and progressing, to be master of oneself; in some measure to be master of the circumstances of life; to be in one's spirit above any outward circumstance or any event that can happen to one. Success is mastery of life.

There are degrees of success and degrees of failure. There are different lines of success, and no individual can be equally successful in every line. He most succeeds who makes a go of his chosen line and in personality is most what a man in our world ought to be. A man has never finally failed till he calls himself a failure.

And a man has never truly succeeded who boasts of his success, as Shakespeare wrote:

“Who knows himself a braggart
Let him hold this, for it will come to
pass,
That every braggart shall be found an
ass.”

He who succeeds most truly does not boast and he who boasts does not succeed.

Outward success depends in a measure

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on good fortune, which is partly beyond our control. Inner success depends on ourselves. So, really to succeed is to deserve to succeed inwardly and to be fortunate outwardly. In a race one who runs his best succeeds, in a measure, though there may be swifter runners than he.

First of all you want to be a financial success and you rightly want your children to be financial successes. We say "first of all" not because financial success is the most important thing in life, but because it is a good first step in a successful life and because it involves so many qualities that make for all-round success.

It is not only himself and his son but also his daughter that the modern parent wants to win financial success. Girls when twenty should not be under the necessity of marriage or else dependence on father or some other relative for a living. They should be able, if necessary, to earn their own way in the world in some honorable position. This economic independence increases their self-respect

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and enables them, if they choose to marry, to select more judiciously. I do not say that every girl after twenty should be earning her living, but she should be able to do so, if necessary.

We all realize, to some extent at least, some of the problems of the woman in business, such as, how to remain truly feminine, how not to acquire the rougher usages of men, how to deal justly with the strongest instinct in the world—the maternal instinct—how to combine a career with domestic duties. I do not say a woman must choose between economic independence and home-making, but only that it is the rare woman who can both have a career and make a home, and do justice to each.

What is financial success? To spend less than one earns—that's it. And the greater the margin between one's earning capacity and one's expenditure for the goods of life, the greater the financial success. Of course, be it said, that one's earning capacity must be exercised honestly and the goods of life must include those desirable as well as those neces-

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sary. The elements of financial success, then, are earning and saving.

In order, usually, to earn the most as well as to lead the best life, it is desirable that a boy or girl choose to do that thing in life which he or she individually can do best. One's talent is one's calling. And every talent honorably used may be regarded as a divine gift and every vocation in the interest of man's welfare may be regarded as a sacred calling. To succeed, just find your work and work your find!

To make a financial success in one's chosen career one must have training for it, either in school or in the school of experience (the latter is usually more expensive), must love his work, must have the grit and the grip to stick to it in the rough places, must believe in it and be able to put himself, his personality, into it. Have work into which you can put your heart and put your heart in your work.

It's not conducive to success and a highly regrettable thing, when workers and their work are mutually misfits.

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Don't get miscast in the great drama of life. Find your purpose, live for it, stick to it!

It is not desirable that boys and girls should choose their careers before eighteen years of age, else they run the risk of plucking green fruit. It takes the period of young manhood and womanhood to reveal what the inherent talents really are.

It is likewise desirable that every boy and girl intellectually capable of graduating from the secondary school should do so. This amount of education at least is necessary to discover their talents, to determine most wisely what they can do best, and to enable them to contribute most to the civic life of the American democracy.

Once entered upon one's career, one wonders what are the essentials for success in it. Mr. John Hays Hammond, the distinguished mining engineer, says, in the volume of which he is a joint author, entitled *Great American Issues*, that the natural answer is that seventy-five per cent of these essentials is com-

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prised in the word "character," and adds: "A man of character is honest, straightforward, conscientious, ambitious, persevering, and level-headed."¹ In line with these views, Dr. Jeremiah W. Jenks, research professor of public administration in New York University, believes the greatest business sin is a lie and the greatest business virtue is truth.

To succeed, one must not work for so many dollars a week; one must work for the firm. This is the difference between remaining an employee and becoming an employer. Learn the business from the ground up. It is said of the great editor James Gordon Bennett that up to the time of his death he could do the work of any man in the vast establishment from ash carrier to editorial writer.

Success means finding your job and sticking to it. Commodore Vanderbilt was asked one day what he considered to be the secret of success in business. He replied: "Secret? There is no secret about it. All you have to do is attend to

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your business and go ahead." "The work is in the silence, the fame is in the song." Madame Curie devoted long years of patient labor to scientific investigation before she was heralded as the greatest woman scientist of our age. The quality of mastery of self or circumstance may suddenly appear in hitherto inconspicuous lives and places. These are heroic successes.

It is very unwise for children to have as a gift all the spending money they want. It is better that they be given all they need, and then earn their own spending money for the non-essentials.

However much a child inherits, his own self-respect should lead him not to live off the earnings of others, but to live by his own labor, of hand or brain. We learn much by earning even a little.

As soon as a child is able to spend, it is able to save. Every child should have a bank account of his own, in the growth of which he takes pride, the accumulation of interest on which gives him pleasure. He should be taught to save for some definite worthy purpose, as a

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Christmas fund, some valuable object, or his own college education.

Americans are very much more successful in earning than in saving. Yet saving is the second necessary element in financial success. Speaking of success in life, James J. Hill, the great railroad builder, said: "If you want to know whether you are destined to be a success or a failure in life, you can easily find out. The test is simple and it is infallible. Are you able to save money? If not, drop out. You will lose. You may think not, but you will lose, as sure as you live. The seed of success is not in you."

At this beginning of another new year I am urging the virtue of thrift, which Theodore Roosevelt once defined as "common sense applied to spending."

When asked for a rule that would assist others in becoming financially independent, Russell Sage, a man of large wealth, said, "The easiest way I know of to get money is to save it."

In a reminiscent mood one day in the presence of a group of friends, Mr. John

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D. Rockefeller told how he came to enter a business career. Receiving the interest for six months on fifty dollars he had earned in a store and lent out, he says: "I looked at that interest with mixed feelings. I knew how hard I had worked to earn the principal, but here was money that rightfully belonged to me, but that I had not had to work for. From that moment I determined that in addition to working for money I would make money work for me."

One important way of increasing your success in the world is by taking a friendly interest in others. If these others are your associates, you will be popular among them and have friends. If they are your patrons, they will like to do business with you. If they are your pupils, they will love you. If they are your employees, they will work with more spirit for you. No one will question the fact that Mr. Andrew Carnegie was a business success. One of his characteristics was this of which we speak, taking a friendly interest in his employees. It is said of him that he paid for both brains

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and brawn a little more than the highest market price. He himself said in his presidential address before the British Iron and Steel Institute in 1902: "The great secret of success in business of all kinds, and especially in manufacturing, where a small saving in each process means fortune, is a liberal division of profits among the men who help to make them, and the wider the distribution the better. There lie latent unsuspected powers in willing men around us which only need appreciation and development to produce surprising results. Money rewards alone will not, however, insure these, for to the most sensitive and ambitious natures there must be the note of sympathy, appreciation, friendship."

The same thing is true of our domestic employees.

But, my friends, though I have dwelt upon financial success, I would not for a moment have you see your life with a dollar sign in front of it. "Life is more than meat." The dollar is mighty, but it is not almighty. Money is a partial explanation of everything but a complete

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explanation of nothing. In addition to economic determinism, there are moral, social, and spiritual determinism.

On the place of money in life you may have in mind some words of Robert Louis Stevenson in his essay entitled "Lay Morals." Recall he was brought up in wealth and knew from experience what he was saying. This is his language: "Although neither is to be despised, it is always better policy to learn an interest than to make a thousand pounds; for the money will soon be spent, or perhaps you may feel no joy in spending it, but the interest remains imperishable and ever new. To become a botanist, a geologist, a social philosopher, an antiquary, or an artist, is to enlarge one's possessions in the universe by an incalculably higher degree and by a far surer sort of property than to purchase a farm of many acres. You perhaps had two thousand a year before the transaction; perhaps you have two thousand five hundred after it. That represents your gain in the one case. But in the other you have thrown down a barrier which concealed

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significance and beauty. The blind man has learned to see . . . To be, not to possess—that is the problem of life. To be wealthy, a rich nature is the first requisite, and money but the second.”¹

Mr. Frank Munsey, whose death in 1925 saddened the Christmas holidays for many, was a man who had learned interests as well as acquired means.

So the truest success has this quality of idealism in it, the noncommercial, the nonmaterialistic, the supereconomic, the truly human, the humane—if you will, the Divine. Success, let me not fail to say, means to respect oneself, to be worthy of respect, in character, attainments, motives, and helpfulness, and to respect others as oneself, especially those who are weaker. Success must mean what many business men find lacking in our youth to-day: reliability, dependability, punctuality, regularity, honest work, willingness to do hard work, the ability to understand and to do exactly what one is told to do. The man who *can* is

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the *king* among men, as Carlyle shows. Efficiency requires no apology.

I want my child to know there is no royal road to success. Aspiring youth must be ready for weary tasks. Heavy burdens become light on strong, ambitious shoulders. The difference between success and failure, it has been said, is that between staring up the steps and stepping up the stairs. There is the upgrade in every successful career. "Making the grade" is always by effort.

While making a financial success in life, I should like my child to make money to live, not to live to make money. A part of living is helping others to live. Money is means, not end. Not the possession of money, but the wise use of money, counts most. Money is power, money is man's material means for realizing his aspirations in the world. We do not wish, like Midas, to turn every value in life into gold, but we wish to transmute our gold into human value.

Every person should have his vocation and live by it, but he should also be bigger than his vocation. His personal-

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ity should overflow his occupation. His interests should be wider than his business. His vocation enables him to earn money, his avocation to spend it. We need resources as well as means.

Whether my child is an employee or an employer, I want him to know that the biggest success always involves giving in service more than one gets in pay. The highest values are unpurchasable; they are a gift, like a woman's love. What the hand performs may in a measure be bought, what the heart renders cannot be had in open market. For example, I belong to the great and noble army of nearly one million American teachers. The true teacher does not teach to live so much as live to teach; does not teach for pay, but teaches for love and receives pay as a means to continue teaching. Man cannot live at all without bread, nor truly by bread alone.

Work is a blessing; that is, of course, work in reason. Everybody should work. It contributes to the development of character and to self-realization. The products of work are man's self-express-

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sion in material form. A man's work is his autobiography.

A quality of character that is very important in making others happy and yourself successful, especially if you aspire to be a social leader, is tact, a rather rare and winsome quality. It is worth our consideration since, by taking pains, it can in a measure be cultivated. That friendly interest in others just mentioned will prevent your being willing to do or say anything that would give unnecessary offense. But, of course, tactless people blunder before they realize it; they do or say things out of keeping without thinking in advance how what they are saying or doing will sound or affect others. In order to become more tactful, it is necessary to think before speaking or acting, to keep in mind the character and background of those to whom you speak, to mean no ill, to put yourself in the other person's place, not to say everything you think, to foresee and avoid a possibly embarrassing situation before it arises; to think quickly and not get embarrassed, in case a false

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step has been taken; to be willing that people should hold opinions different from your own, to exercise a considerable amount of patience under fire, to have the ability to accept graciously even an unwelcome situation, and to acknowledge an element of strength in any position you may have to oppose. There is much involved in acquiring tact, but without tact one can hardly become a successful leader.

A handicap to efficiency and so a menace to success is ill-health. Like wealth, health must be earned. To be healthy is a credit to one's ancestors and oneself. To be preventably ill is not creditable to one's judgment. The health situation in America calls for improvement. Our health statisticians tell us that in round numbers, of over one hundred and ten million population, only twenty million are in full vigor of health, and thirty-eight million are fairly healthy. The remaining half of us are physically imperfect or diseased or temporarily ill. The physically imperfect number forty-five million, including ear, eye, and teeth

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defects. We have about six million cases of tuberculosis, two to three million cases of hookworm and malaria, two and a half million cases of venereal disease, and the daily ill number three million, at least half this number being preventable. Our annual death rate is one and a half million, a third of these being preventable. In the preventable list are most of the twenty-three thousand annual cases of death in childbirth, and the seventy thousand cases of deaths due to alcoholism. Our annual money loss from preventable disease and death is a billion and a half. The attack on disease, however, be it said, is proceeding successfully, the average length of life in America having been increased fifteen years since 1870, and now standing at fifty-six. Let's extend it to seventy-five! and increase by so much the products of successful living in our land.

A man's success is largely dependent on how he spends his leisure time. You can tell what a man is by what he does when he has nothing to do. A man spends his working hours in making a

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living; he should spend his leisure hours in making himself. Let us hope his work is also of a character to help him in the process of self-making. Among the ways in which a man may contribute to his own making are by systematic reading and study, following, say, "the five-foot shelf" of Doctor Eliot, by having an interesting and instructive hobby, by making things with his hands, by cultivating his taste for art, poetry, and music; by writing, by engaging in social work and community projects, by thoughtful study of the news of the day, including world politics; by wholesome outdoor recreation, sports and games, and by cultivating friendships. Once you begin to invest in your leisure, you will find yourself growing, and you will win a bigger success in life because you are a success. Inward success conditions the outer.

How is marriage related to success? Marriage is always a privilege, and, when persons are fit for marriage and their vocations make it possible, a social obligation. In that perfecting of personality which is the highest goal in life,

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marriage is desirable. It is an estate honorable in the sight of all men. The complete life is a blending of lives in such a social community as the home represents. Marriage is a success when successes marry, and marriage is a failure when failures marry. I would not say that the unmarried have not succeeded, but only that, in most instances, they have missed the fullest measure of success. Professor George Herbert Palmer, of Harvard, my revered old teacher of ethics, once said to me, "The man who is unmarried is half a man; the man who is poorly married is no man at all; the man who is well married, he's a man!"

Here then are our seven tests of success:

1. Through all the chance and change of life, have you been able to keep and to maintain your good health? This is the physical test.

2. Are you earning more than you spend? This is the economic test. It would not apply to children and minors or college students.

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3. Have you found your work in the world? This is the vocational test.

4. Can you spend leisure time both pleasantly and profitably? This is the avocational test.

5. Are you advancing in wisdom and in knowledge? This is the intellectual test.

6. Can you make friends easily and keep them long? This is the social test.

7. Are you trying to win success by the straight road of personal integrity and worthy service to mankind? This is the moral test.

To the extent to which you can pass these seven tests, you can be rated as a success in life. How splendid to have one's friends say: "What a success he is!" "What a success she is!" To be a success is bigger than winning success, and more inclusive. The success you win is external and fades; the success you are is internal and is fadeless.

And if you are really in process of becoming this kind of success, you are not so much proud that you are doing so well but humble that you are doing so little.

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But you have the privilege and the right to feel that you are doing the thing it was intended you should do, that you have a place you are seeking to fill in a great world plan for the perfecting of each and the happifying of all. Your success is your contribution to the world's wealth and health, to its happiness and its holiness, to its beauty and truth. You, too, are a co-operative agent in finishing an unfinished world. Oh, the privilege and the glory of it!

I wish you boys success! I wish you girls success! I wish your parents success! They will tell you that success, if it comes at all, comes by your own effort. Spell your luck with an initial "p." Pluck turns your luck, even your hard luck, into that silvery word "success," or if you will, into that golden word "service."

Here now is our concluding acrostic:

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Step up the stairs, don't stare up the steps.

Use your talents to advantage.

Character is the first essential of success.

Choose resources in preference to means.

Earn more than you spend.

Superiority in personality and efficiency is the source of success.

Service to man is the measure of success.

Good Night!

VI

IMMORTALITY

GOOD EVENING, LADIES AND GENTLEMEN!

As I was formulating these thoughts for you, the bare branches of an apple tree were in full view outside my window. Then I recalled that behind every falling leaf of the autumn there is a forming bud of the spring. Is the wonder of the reawakening life of nature in spring to be repeated in the case of man? Is the death of the body like winter? And "if winter comes, can spring be far behind?" "If a man die, shall he live again?"

Some time ago I was riding through one of the innumerable well-kept spots covering our land that we significantly call "God's Acre." Upspringing bravely from the center of one of these green mounds was a tulip, blooming in beauty, released from the prison house of its unattractive but life-possessing bulb—emblem of faith and hope.

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Philosophy must think reverently in dealing with a question so dear to the heart of mankind and must think steadily in justice to itself and the truth it loves.

Every man is in some sense a scientist, in some sense religious, and in some sense a philosopher. That is, every man really knows some things and lives by his knowledge; really believes some things, and lives by his beliefs; really thinks with speculative interest concerning the great mysteries of life, and lives by these far-reaching thoughts.

There are some phases of the question of immortality concerning which we have knowledge; others concerning which we have faith; and others concerning which our thoughts are our only guides. We all know, or at least are reasonably certain, that our bodies will die; some of us believe our souls will die, too, while others of us believe our souls will live after the death of the body; and our philosophies reason about the question of the soul's survival.

Fortunately, there are several impor-

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tant aspects of the question upon which we can probably all agree. Surprising as it may sound at first, there is a sense in which the body is immortal. We learn in our study of physics that the sum total of physical energy in the world is a constant, though this has been questioned; that no energy is ever lost; that in any change of a physical body, as the movement of a train from one station to another, there is transformation of energy but no diminution; that potential energy may become active, as when a man rises and walks; or that active energy may become potential, as when the white heat of the sun is concealed in the black bosom of the coal; that matter, perhaps itself electrical energy, is indestructible. If these teachings of physics are true, the energy now represented by your body will last forever. But it will change form and so it will cease to be your body. "Great Cæsar's dust may stop the chinks to keep the wind away." There are many who hold that psychical energy, the soul—either the same as or different from physical energy—will sim-

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ilarly lose its identity ultimately by re-absorption into the universal energy, perhaps after using a series of bodies in transmigration. This is the orthodox Hindu belief of over two hundred million people. Modern theosophy partially represents this view.

Another wonderful conception is, as our biology teaches us, that every living organism—plant, animal, and man—has a vital spark endowed with near-immortality. This spark is the life principle itself, the protoplasm, the regenerative element, from which comes all new life, which adapts itself to the physical environment, which increasingly covers the earth, which is apparently endowed with capacity for indefinite physical survival. A single orange seed may grow a tree which in the course of its life may bear eighty thousand oranges, each orange again carrying many seed. We ourselves are thus the surviving representatives of our ancestors, and our children are our survivors. Plato taught that love is the desire for immortality. However, our astronomers tell us that in the end

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our earth will become a frozen ball, and life, organic life, will become extinct. So the protoplasm has only near-immortality.

Again, we can probably all agree that, as our social psychology teaches us, every person exerts some influence on other persons, that this influence again, perhaps in modified form, passes on to others, and so on and on. In this sense no good act is ever lost, or bad act either. We all live in a universal network of social influence. A word uttered, a deed done, is like a stone dropped into the lake, whose successive circles widen to the remotest shore. This is the near-immortality of social influence. It was in this sense that George Eliot wrote:

“O, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.”

This also is Maeterlinck's idea in “The Blue Bird”: the dead live when they are remembered.

Certainly a worthy immortality of this kind is to be striven for earnestly, but

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it is near-immortality only, for most who live are in a few generations forgotten by their survivors.

There is still another sense in which we can probably all agree that man may live an immortal life. Many philosophers, like Plato, Spinoza, Bertrand Russell, and others, teach us that truths are not affected by time, that they have universal being rather than temporal or spatial existence, that they subsist rather than exist, that they are a changeless essence rather than changing objects. Such types of being are the laws of thought, mathematical relations, abstract ideas, the true, the beautiful, the good, and the like. They are everlasting, because timeless. Now, whoever can think an everlasting truth, whoever can commune with eternal verities, becomes intellectually acquainted with this immortal quality. He himself thinks, as Spinoza said, *sub specie æternitatis*. This is a qualitative phase of eternity intellectually experienced by the minds of thoughtful men. It lends a kind of elevation and dignity through reflection, and

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provides what Bertrand Russell calls the basis for worship of a free man. You may possibly note the similarity of this view to that of St. John concerning the eternal life. He says, "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent."

But in this view the thinkers pass, the things thought remain. So this intellectualistic immortality, while valuable for a time, and worth winning, is not permanent.

These four approaches—the indestructibility of matter, the surviving protoplasm, the permanent social influence of individuals, and thinking immortal truths—upon which we probably agree, all bring us nearer the heart of our inquiry but leave unanswered the question which most concerns us, namely, does the individual person survive bodily death? Here the answers vary. To only thirty-seven per cent of one of my senior college classes in philosophy is the soul's immortality a vital faith. There are some of you who say "No," and apparently without longing, sadness, or re-

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gret, but as a matter of course. There are many others who say indifferently, "Yes," but they speak somewhat apathetically. It does not mean much to them. They are like the person of whom G. Lowes Dickinson tells, who, when asked, "Do you believe in the immortality of the soul?" replied, "Yes, I suppose so, if you ask me, but why don't you speak of pleasanter things?" And there are others who answer "Yes" with a note of virile hope and triumphant victory.

Those who accept the miracle of the resurrection of Jesus on Easter Sunday nineteen hundred years ago find it the witness and the guarantee of man's immortality. Such is the faith of some five hundred million human beings in the world today. If Jesus Christ is actually now alive, the living Lord of his followers, as they believe him to be, then the belief in man's immortality is a natural corollary. Permit me to call your attention to the fact that the essential question in the Christian Easter story is not the kind of body with which Jesus came from the

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tomb but whether his self-conscious spirit survived bodily death, and still survives, and we can look up to him.

Our philosophy, as indicated, is concerned with the reasons for our views on the ultimate questions. And at this point I will briefly summarize the arguments for this belief.

By the soul of man we mean his self-conscious personality. We may believe man's soul immortal, first, on pragmatic grounds. The principle on which such belief is warranted was named by Professor William James "the will to believe," or, perhaps better, "the right to believe." It says in effect that where proof is not available one way or the other, we are justified in believing that which most satisfies feeling and inspires action. Now, nobody has proven or perhaps can prove that the soul dies with the body. Nor has psychical research convincingly shown that the soul lives on after bodily death. But to believe that it lives on after death is a comfort to the sorrowing, an inspiration to right living, a warning against evil, and a

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source of the sense of the value and dignity of human life. The belief in immortality works and so justifies itself. This pragmatic argument, let us note, rests not on the intrinsic merits of the question or its inherent probability, but on the absence of real proof either way and on the desirable practical consequences following from belief.

The difficulty with this line of argument is that if the belief in question worked ill, it could be held to be false. Thus the Buddhists who look for extinction in Nirvana as the highest good, hold not only that man is not immortal but even that he has no soul, no permanent principle of self-identity. These views are held by some one hundred and fifty million Buddhists. Thus pragmatism equally justifies opposite beliefs.

So we turn from the pragmatic argument in which "the wish is father to the thought" to the inherent rationality of the question. Man must use his poor wit as best he can to give a plausible answer to his questions, but he has enough wit not to expect the bank of the universe

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to cash, without exchange, every intellectual check he draws upon it.

Of the rational grounds for belief in the soul's immortality we mention the following:

1. The apparent rationality of the universe. That the universe is a rational system is evidenced by the fact of its law-abiding character, its regularity in action, its orderly arrangement and procedure, its intelligibility to the reasoning mind of man. Now, the death of the soul, of the self-conscious, inquiring, growing, reasoning personality, would seem to be unreason, irrationality, the very antithesis and antagonist of reason. In so many cases the death of the body frustrates the purpose of this life. Infants, the young, the useful, the great and good are taken, often in the midst of busy, happy lives. "Death loves a shining mark," we say. Rationality is the adaptation of means to ends. A universe which produced only to slay us, body and soul, when we were most ready to understand, enjoy, and co-operate with it, would be like an infinite ruthless

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jester, wasteful of its supreme conscious product, annihilating conscious purposes it itself produced, snuffing out lights it itself had lit, after they once had begun to burn brightly, and to illumine the scenery of life. Manoaah's wife said: "Surely, if Jehovah had meant to kill us, he would not have shown us all these things."

A college woman, holding her A.M. degree from one of our great State universities, wrote me some time ago concerning the death of a dear friend and teacher: "But surely there can be no death! For when one is cut down just at the time when she is meaning so much to girls like me, who needed her, when people with great, and wonderful, and holy things in their lives, like 'Miss Mary,' 'die,' there can be no justice, no fairness, no honesty, no God, unless there be eternal life."

I believe this serious, thoughtful woman has the correct view. It may be expressed as a dilemma; either the universe is rational and souls live, or else the soul dies and the universe, contrary

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to its appearances, is irrational, as, of course, men judge rationality.

2. A kindred argument is based on the conception of the moral order of the universe. By a moral order we mean one in which goodness is sanctioned and evil is condemned, in which virtue is or has its reward and vice is or has its penalty. Now, many observations seem to indicate we live in such a moral world-order. Goodness is self-preservative, evil is self-destructive; goodness enables the individual to survive and evil is maladjustment to environment. Nature is healing. The right receives not only nature's but society's commendation; and evil receives not only nature's but society's condemnation. Thus there are many signs that the world-order is a moral order. Fichte held the universe is a moral order and this moral order is God. But in this life only the ends of justice are not fully met. The wicked often spread themselves like a green bay tree; the righteous often suffer, like Job, out of all proportion to their just desert. Right is often crushed to earth, wrong

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is often on the throne. Time cries out to eternity for rectification! If the apparent moral world order is a real world order, the ends of justice must be met; if not now, then eventually. The inequalities and injustices of time may be straightened out in the eternal world. This does not mean we are not to hasten by effort the coming of the moral order in the world that now is. It means the ills of time are corrected by eternity.

Of course, one may use the ills of time to cast doubt on the moral order of the universe.

3. We have the argument from evolution. This argument has been stated in fine popular form by the great American historian and scientist John Fiske, in his little work, *The Destiny of Man in the Light of His Origin*. The argument in brief runs as follows: The later stages of development are those for which the earlier exist. Before man evolution made use of physical changes for the improvement of organisms and their better adaptation to environment. In man the emphasis has shifted from the phys-

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ical to the psychical. Thus human civilization becomes possible. Thus it ceases to be possible that any higher creature than man can be evolved, unless it be a higher man. The life force that has finally pushed beyond the material into the psychical world, by all the dynamic of preceding stages, would seem to be destined to pass to a yet higher existence. Else the evolutionary process would be untrue to itself! Bergson, in his volume on *Creative Evolution*, intimates a similar argument. The character of reality as revealed in time seems essentially developmental. Fiske says: "Now the more thoroughly we comprehend that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting persistence of the spiritual element in man is to rob the whole process of its meaning" (p. 115)¹. Walt Whitman says somewhere:

"This day before dawn, I ascended a hill, and looked at the crowded heav-

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en; and I said to my soul, 'When we shall have enfolded these orbs, and the knowledge and pleasure of everything in them, shall we be filled and satisfied then?'

"And my spirit said, 'No, we but level those lifts to pass and continue beyond.'"¹

Of course, evolution may be careful only of the type.

4. We may reasonably believe in the immortality of the soul because of the uniqueness of each individual and the supreme worth of personality. No two individuals precisely repeat each other, not even twins. Individuals represent unique values. Each one is differentiated by his task, his work, in the world. But for him that particular accomplishment would not be done in just that way, that particular poem would not have been written, that song would not have been sung, that picture would not have been painted, that service would not have been rendered. Not only is indi-

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vidual value unique, but personality is our supreme value. It is sacred, if there be anything sacred. If there is continuity and perpetuity of unique and supreme values, there would be a perfect justification of existence; if, on the other hand, unique and supreme values, like individual personalities, cease to exist, there is absolute loss, irreparable and unreplaceable waste. This is repugnant to our sense of rational economy.

5. A philosophy of life and education without the conception of immortality provides no permanent goal for our striving. Scientists tell us our earth will become uninhabitable in time and all life upon it will one day become extinct. If souls do not survive, in that day there will be nothing left to represent all our striving. The caravan will have reached the nothing it set out from. In such a philosophy there is little place for the value and dignity of human life. I read in a current philosophical journal: "Man as spirit is in an alien world and his life is a life of loneliness. . . . The place of man in an evolutionary uni-

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verse is not of any essential significance. Man is the product of the universe's fecundity, the offspring of her luxuriance, not of her design."¹

If this be true, human existence, while briefly significant for us, is finally empty. As Omar says, "The bird of life has but a little way to flutter, and the bird is on the wing."

On the other hand, teachers, pastors, parents, social workers, may hold in the light of an idealistic philosophy that their labors are not finally in vain, that they build for eternity as well as time, that souls are being fashioned for an unending growing destiny, that the best is always yet to be, "the end of life for which the first was made."

In these five arguments, so far, no appeal has been made to man's belief in God, in order that one belief might not rest for its validity upon another. But the mutual relationship of the two beliefs may well be suggested. That God

¹ Joseph Ratner, "The Spiritual Basis of a Ghostly Philosophy," *The Journal of Philosophy*, Vol. XXI, No. 7, p. 177.

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lives and reigns and expresses himself in human personalities capable of worship, praise, and communion with him is the ultimate warrant in thought for man's survival. "Because he lives we shall live also." "And every man that hath this hope in him, purifieth himself, even as he is pure."

Cicero said he would rather be mistaken with Plato than right with the materialists. We do not need to go so far. If our argument is correct, it is possible to be right with Plato, who taught, "Man is a creature of heavenly, not of earthly growth."

Objection: Life is too cheap to be immortal, souls are too many. But consider the new universe astronomers tell us about, one million "light years" distant. That's six quintillion miles. The population of the earth is roughly, one and a half billion. Suppose man has been on the earth half a million years. Suppose the population to have been each of these years one and a half billion, which is a gross exaggeration. There would then have been seven hun-

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dred and fifty trillion human souls. Then the distance between us and that new physical universe is eight thousand times as many miles in one direction as there ever have been human souls in the world. Every soul could be placed in one straight line, and the nearest neighbor would be eight thousand miles away, or the diameter of our earth. Such argument proves nothing as to immortality, but it suggests boundless possibilities.

There are enough different views of what is most abiding in human life for each one of you to find that type of eternal life which most convinces your own reason, most uplifts your feelings, and most inspires your will. Live then, I say, becoming your own type of immortality; science and philosophy may then add to your view, but can never take it entirely away.

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I ndestructibility of matter and energy
is taught by science.

M emory keeps alive the influence of
the departed.

M an's instinct of self-preservation re-
bels at extinction.

O rder and Law in a moral world pos-
tulate survival.

R eligion teaches man to live the life
eternal.

T hinking changeless truths gives an
immortal quality to life.

A dequate time for personal growth
demands a life beyond.

L iving protoplasm has near-immortal-
ity.

I mmortality as a belief works well,
according to pragmatism.

T he rationality of the universe sug-
gests survival.

Y our own personality has infinite
worth.

Good Night!

VII

EDUCATION

GOOD EVENING, LADIES AND GENTLEMEN!

You are my friends of the air—many, warm, and kind. What a treat it has been from week to week to share my thoughts about the great matters of life with you! And how splendidly responsive you have been! And to-night, our theme is “The Philosophy of Education.”

We have especially in mind teachers by profession and all those who in view of their work in life have to teach, such as parents, pastors, and social workers. Invite them to come in!

The modern university would scatter its gifts broadcast. (How convenient to be at home and in effect here too!) It thus practices its belief that knowledge and well-considered opinion are good for all; that what goes on within university walls is really also for those beyond the university; that not only its internes but whosoever will, its externes—you of the

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great invisible company which no man can number—may belong to the community of the seekers for wisdom.

Of course we do not get educated as internes by “sitting in,” nor as externes by “listening in.” We only get stimulated, perhaps. We become educated only as we ourselves respond in thought and feeling and action to the stimulus.

A man asked me once: “Why do you teach? Couldn’t you make more money doing something else?” My reply was: “I hope so, but I teach because I love to teach.”

May I read you a poem, entitled: “Why I Teach?” Much of my idealistic philosophy of education is embodied in it. The poem was written by Louis Burton Woodward, of the State Normal School, at Gorham, Maine.

“Because I would be young in soul and
mind,
Though years must pass and age my
life constrain,
And I have found no way to lag behind
The fleeting years, save by the magic
chain

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That binds me, youthful, to the
youth I love, I teach.

“Because I would be wise and wisdom
find
From millions gone before whose torch
I pass,
Still burning bright to light the paths
that wind
So steep and rugged, for each lad and
lass
Slow-climbing to the unrevealed
above, I teach.

“Because in passing on the living flame
That ever brighter burns the ages
through,
I have done service that is worth the
name
Can I but say, ‘The flame of knowledge
grew
A little brighter in the hands I
taught,’ I teach.

“Because I know that when life’s end I
reach
And thence pass through the gate so
wide and deep
To what I do not know, save what men
teach,

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That the remembrance of me men will
keep
Is what I've done: and what I have
is naught, I teach."¹

By philosophy we mean a study of the whole of reality, or of any part in relation to the whole.

But what is the good of asking such profound and difficult questions? Especially if we cannot prove the truth of our answers?

The answer is that we may have that enlargement of mind which comes from wrestling with the ultimate; that we may learn what man has thought concerning his world, himself, and his place in it; that we may know at least what the possible answers are; that we may come to have at least that worship possible for a free mind, described by Bertrand Russell; and that we may reach for ourselves some world view which may serve as our own philosophy of life.

We would propose, then, not a reconstruction of philosophy but of those phil-

¹ In *The Journal* of the National Education Association. Reprinted by permission.

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osophers who would limit the range of man's thinking to his own experience.

Let me direct your attention to an interesting coincidence and ask whether there is any causal connection between the two things. Those thinkers to-day who reject man's inquiries into the nature of the world, the explanation of its order, and man's place in it—just such inquiries as one finds in Paulsen's *Introduction to Philosophy*—are the very ones too who say nothing of man's spirituality; that is, his sense of relationship to the supersensible world—or else minimize its significance as something just humanly social. For example, Doctor Robinson, in his *Mind in the Making*, regards what he calls "spiritual exhortation," given by humanitarians, ministers, and others, as "a discredited method" of social reform. Some of our ultra-modernists are so socialized in their thinking (it is necessary to be socialized in one's thinking) as to claim that God is man-made by human fellowships. Yes, you heard correctly, that man makes God by generating the social spirit through

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co-operative human fellowship. Representatives of this view are in our metropolitan community.

A new *Source Book in the Philosophy of Education* concludes with a chapter on "Moral Education," but omits religious education, as though philosophy today had nothing positive to say of man's longing for God. The only entry concerning "God" in the Index refers to a quotation which says his laws are not final. And a well-known volume on *Democracy and Education*, whose subtitle is "An Introduction to the Philosophy of Education," likewise concludes the discussion with "Moral Education," as though man were related only to man and not to any Supreme Spirit of the universe. The only reference to "God" in this Index refers to the view of Rousseau which identifies God with nature. Is it only a coincidence that the "reconstructed" philosophy, rejecting man's thought of the Infinite, or the sum total of reality, omits man's religion? Of course not. It is cause and effect. Deny man the privilege of thinking about the

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ultimate reality, the sum total of existence, the super-sensible, and you destroy his religion or else identify it with his moral and social life.

A student of mine last year, under the spell of some recent thinking, said, "Conduct is spirituality." Consider this new abasement of philosophy from the pragmatic standpoint. The pragmatic philosophy asks the question, "What difference does it make?" And those ideas which make a wholesome difference in life, which work effectively, are held to be true. The classical philosophy puts one into thoughtful relations with the ultimate source of all being and life, the reconstructed philosophy limits one's thinking to the social questions. That's the difference. The new social philosophy omits or re-defines man's spiritual nature.

Personally, as you know from my argument concerning immortality a week ago, I do not accept the pragmatic conception of truth as the effective working of an idea. The earth was round when people thought it was flat and, so think-

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ing, moved about over its surface successfully. The earth revolved about the sun when people thought the sun rose in the east and set in the west, and kept their appointments successfully. False ideas may work effectively for a time, at least, but that does not make them true. The truth of an idea consists in its adequate representation of fact, not its workability.

The conception of the rôle of philosophy as exclusively social fails in my judgment pragmatically, because it does not work well—eliminating man's conscious contacts with the Infinite. It also fails factually, because it does not adequately represent the nature of man's reflective powers, which are concerned with the transcendent as well as with the empirical.

Please do not understand me as saying there is no philosophy of society. Will S. Durant has shown that there is, others likewise. There is such a philosophy, that is, the endeavor ultimately to understand the social questions, just as there is a philosophy of the state, or of goodness,

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or of mind, or of history, or of education. If there were no philosophy of society there could be no philosophy of education. But our viewpoint is that there is also a philosophy of life, and reality, and knowledge, which embraces a philosophy of society as one of its phases. This comprehensive viewpoint will probably seem obvious to you, requiring no elaboration. I hope so. We do not reject philosophy as social when we retain it as speculative.

This is the point to connect our conception of philosophy with our conception of the philosophy of education. Here, again, we meet the two same contrasting views we face in considering philosophy, namely, the classical and the pragmatic, and naturally so. What do we mean by a "philosophy of education"?

According to some we mean the endeavor to solve the conflicts which arise in educational experience. In his *Democracy and Education*, Doctor Dewey discusses such conflicts as labor and leisure, physical and social studies, interest and discipline, the intellectual and

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the practical, work and play. The solution of such conflicts is indeed practical, desirable, necessary; and it is all that the philosophy of education needs to be from the standpoint of the reconstructed socialized philosophy. But why call such views a philosophy of education? Just as good a name and perhaps more descriptive would be, *A Social Theory of Education*.

In contrast with this conception, we may hold that a real philosophy of education should give us *an intellectual interpretation of the meaning of the educational process in the light of a world-view*. Such a treatment of education would indeed suggest a solution of the conflicts of opinion arising within the educative process, but in addition would relate this educative process to the world process. In addition to questions of social evolution, a philosophy of education of this kind would include such questions as: How significant a part of the whole is the educative experience? Is there an increasing purpose running through the ages which utilizes educa-

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tion as one of its means? Does man's education carry over in its effects to an after-life? Are all of us but children as yet in the kindergarten of God? What is a reasonable explanation of the fact that men have to grow instead of being just made grown and incapable of growth?

Admittedly, these are difficult questions to which dogmatic answers cannot be given. But they serve to open our minds to the largeness of our theme.

It is from this standpoint that these lectures have been presented, and a treatment of "the philosophy of education" in this way you will find in my own text, *The Philosophy of Education*.

To illustrate this second view of a philosophy of education, let me quote from Mr. H. G. Wells, who makes one of his characters, speaking on the relation of education to a world-view, in *The Undying Fire*, p. 103, say:

"They say that God does rule the world traceably and directly, and that success is the measure of his approval, and pain and suffering the fulfillment of

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unrighteousness. And as for what this has to do with education—it has all to do with education. You can settle no practical questions until you have settled such disputes as this. Before you can prepare boys to play their part in the world you must ask: ‘What is this world for which you prepare them? Is it a tragedy or comedy? What is the nature of this drama in which they are to play?’”¹

Likewise, on the work of the teacher, Wells, who knew “a great schoolmaster,” says (*The Undying Fire*, p. 60) :

“The task of the teacher is the greatest of all human tasks. It is to insure that Man, Man the Divine, grows in the souls of men. For what is man without instruction? He is born as the beasts are born, a greedy egotism, a clutching desire, a thing of lusts and fears. He can regard nothing except in relation to himself. Even his love is a bargain, and his utmost efforts a vanity because he has to die. And it is we teachers alone

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who can lift him out of his self-pre-occupation.

“We teachers, we can release him into a wider circle of ideas beyond himself in which he can at length forget himself and his meager personal ends altogether. We can open his eyes to the past and to the future and to the undying life of man.”¹

In line with these views, we must hold that education is a part of a whole, a very significant part, significant for the individual, who is ever becoming educated but never becomes educated; significant for human society, whose welfare is dependent on the education of its members; significant for the future of mankind, whose content is being determined in part at least by the education of to-day; significant, too, philosophy reminds us, of the very constitution of the world in which we live, suggesting, in part at least, its character and revealing, in part at least, its nature. The universe cannot be indifferent to so significant a

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process of human social experience as the education of man, and the supreme realities in man's education must be-token in some measure what is important in reality.

This is *a priori* reasoning; that is, reasoning that transcends human experience. Admitted. But is it not reasonable? And, my friends, when you deny the validity or worth-whileness of such reasoning, you are yourself probably using such reasoning. You may say, man cannot think beyond his experience, and in saying so you are thinking beyond experience. When in your thinking you set up a finite limit, you have already in thought transcended that limit. A bit of non-convincing dialectic, you say? But surely one would not be inconsistent and self-contradictory in his thinking, using the very principle he is rejecting. There is no assignable finite limit to man's ability to think. Man's only limit is the Infinite. The mathematicians may teach the philosophers so much, as Dr. C. J. Keyser has shown.

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All men are *a priori* thinkers, that is, thinkers about what transcends experience. Men differ in what they suppose the transcendent to be, that is, whether spirit, matter, or the unknowable.

So, philosophy being a study of the whole or of the part in relation to the whole, and education being a significant part of a more significant whole, a philosophy of education is seeing education steadily and seeing it whole, seeing it in relation to the eternal verities, whatever these are, whether God, soul, and immortality, or matter, brain, and motion, or democracy, industry, and science.

An idealist follows the first trio of ideas: God, soul and immortality; a materialist, the second trio: matter, brain, and motion; a modern pragmatist, the third trio: democracy, industry, and science.

The article on "Philosophy of Education," written by Doctor Dewey in 1913, in Monroe's *Cyclopedia of Education*, is an earlier and I think clearer statement of his viewpoint than appears in his *Democracy and Education*. He there

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writes: "The present time is characterized by at least three great movements, of which education must take account in the most radical way if it is to bear any relation to the needs and opportunities of contemporary life—and otherwise intellectual and moral chaos must be the result."¹ These movements he then defines to be democracy, industry, and experimental science. These three ideas he makes the basis for his later treatment of the philosophy of education. There is an omission, you will notice, doubtless intentional, in so careful a thinker, of two of the greatest ideas of the present, as of all time, the idea of God and the idea of the world. Dewey's philosophy of education relates man to his fellows but in no ultimate way either to the cosmic process, as discussed in cosmology, or to God, as discussed in ontology. His form of pragmatic philosophy, unlike that of James with his "will to believe," is thus at best noncommittal on fundamental questions, humanistic

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(that is, centering in man), positivistic (that is, not going behind the findings of experimental science), and anthropocentric (making the universe of experience center in man). Such views reduce philosophy to social science, and redirect man's thinking from the sun, Plato's idea of the Good, to its pale reflection, the firelight of earth's sense-perceptions. But as summed up in the famous saying of Plato in his Academy, quoted under one of the mural decorations of the Boston Public Library: "Man is a creature of heavenly, not of earthly growth." Even here and now, man is, in thought, at least, a child of eternity, and his education, according to our philosophy, when true and right, will bring man into the knowledge and practice of his eternal life, a life illumined by "the light that never was on land or sea, but still is the master light of all our seeing."

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THE PHILOSOPHY OF EDUCATION

Expression must always follow impression.

Do not divorce the interest of the individual and society.

Ultimate questions give enlargement of mind and breadth of perspective.

Conflicts in experience must have both practical and theoretical solutions in the light of the whole.

All education comes through responses to stimuli.

Teachers co-operate with God in the perfecting of man.

Ideals are more real than bare facts.

Only those ideas that correctly represent reality are true.

No human life out of conscious relationship to the universe is quite complete.

And now, friends of mine, at this point let me summarize the course we have taken together.

Jesus as a Philosopher taught as the center of his world-view that God is Father and so, when we serve each other in the spirit of a loving father, we are like God.

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The *Patriot* is he who, in the love of his country and its ideals, renders it intelligent service.

Happiness is the attitude of welcome we may extend to all the varied experiences of life.

The *Philosophy of Business* taught us our social interdependence and this tends to unify the world through economic relations.

Success, we say, consists in the art of keeping outgo below income, without which in any department of life, man is a poor prodigal.

The theme of *Immortality* taught us that man as a reasoning being might hold the belief that death is only an incident in the career of his soul in a rational progressive world.

And to-night we see all true teachers as co-operating with God in the perfecting of humanity in the image of divinity. That is *Education*, comprehensively viewed.

This is our idealistic philosophy, our personalistic view of the world, and we hope you have found with Milton:

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“How charming is divine philosophy,
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo’s lute,
And a perpetual feast of nectar’d sweets
Where no crude surfeit reigns!”

Good-by!

As the railroad men say, a good trip
to you! And

Good Night!

VIII

FRIENDSHIP

GOOD EVENING, LADIES AND GENTLEMEN !

A special greeting to all old friends, as well as new acquaintances.

Am very happy, as a teacher of philosophy, to be "on the air" again. Philosophy is supposed, you know, to be an airy subject. The wise Socrates was pictured by the Greek satirist Aristophanes as being up among the "clouds." But I hope not to leave you, my auditors, "up in the air"; rather, with your feet on solid earth, carrying, however, the vision of the airy altitude to inspire the common round and the daily task.

Philosophy may be seriously defined as man's intellectual endeavor to understand his world as a whole.

There is a special affinity between philosophy and friendship. This is partly due to the fact that friends in sharing their interests with each other share also

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their deepest reflections, their whole thoughts and half-thoughts. And until you know what your friend really thinks about the great issues of life, you do not really know him and are not fully at your ease in his presence. Once, however, you are admitted into the deep recesses of his private thoughts about men and things, about God and the world, together with their emotional tones and overtones, then you begin to know him truly and to admire and respect him accordingly. With your real friend you not only share good wishes and kind deeds but philosophies of life. Such intellectual commerce is the basis of "Platonic friendships." Socrates said, "Friends should have all things in common."

Modern life is based on friendships. We have the materials with which to build friendships, but we lack the cement. The materials are shared interests—acts, feeling, ideas; the cement is leisure. How many a time and oft would we like to share an evening with a friend near by, or write an intimate letter to a

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friend far away, only to find that time's full slate forbids. Many friends of mine everywhere will please take this as a personal confession. Yet it is possible that the things we do are less soul-satisfying than the remembered friend would be who answers the call of our spirit.

Other conditions of modern life that are hard on friendships, which, in fact, help to cause our lack of leisure, are our many societies and clubs, where, indeed, we have many acquaintances but often few friends. Here is the test: to whom do you feel free to go in time of trouble or need with the sure confidence that sympathy, understanding, and helpful guidance will be yours for the asking? That person is your friend. If you have such, you are truly rich; if you have many such, you are thrice blessed.

Have you ever lost a friendship once formed? With what a pang of regret do you recall to memory the hasty word or impatient act and would recall the fact! Said Polonius to Laertes, "The friends thou hast and their adoption tried, grapple to thy soul with hoops of steel."

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Never to have a broken friendship is a rare tribute to character.

The modern conditions that make intimate personal friendship difficult did not obtain in ancient Greek life. There life was simple, social claims were few, there was leisure, and friends made living a joy and inspiration. The most celebrated instance of Greek friendship is that of Damon and Pythias. No wonder our best account of friendship is in the *Ethics of Aristotle* (Books VIII and IX). Societies of friends were formed, some of them dominated by a common way of life and thought, such as the company about Pythagoras or Epicurus. These became philosophical schools. Cicero, too, knew nothing better in life than friendship.

Of course you can be a friend to a cause as well as to a person. You can befriend a dependent or be a friend to the poor, to art, or to man, as a philanthropist. Such friendships are only half personal, their objects being objective and impersonal. Such disinterested friendship is fine and noble and intro-

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duces one to the widest human relationship, but it cannot fill the life as does the personal friend.

Genuine friendship is an intense and reciprocal sentiment, yielding pleasure in presence and longing in absence, and leading to readiness to render mutual service and benefits. It is not necessary that friends be of the same age, of the same social or economic position, of the same business, of the same opinions, of the same character or disposition, or even the same sex. We may have friendship without love; and, be it said, we may have the baser sort of love, that is, physical attraction, without friendship. The things necessary for friendship are a community of sentiment, mutual good will, and pleasure in each other's company. This may exist in people like each other or unlike each other. We may like people who are unlike ourselves, just so they supplement ourselves—harmonizing without antagonizing.

There are friendships which exist for the profit each person is to the other. This we may call the economic friend-

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ship. It is the lowest basis of friendship because it reduces a person to the level of a tool. Then there are friendships which exist for the pleasure each person is to the other. This we may call the hedonic friendship. It is higher than the economic because pleasure, being personal, is higher than profit, which may be material. But the hedonic friendship is not the highest, because it is half selfish. Then there are friendships which exist for the joint pursuit of some common good, some worthy achievement, some lasting benefit for many. We may call this the benevolent friendship. This is the highest form of friendship because there is least of the private gain and most of public welfare in it. It was in this sense that Jesus said to his most intimate associates: "Henceforth, I call you not servants, I call you friends." Students of Aristotle will recognize my indebtedness to him in this account of the three forms of friendship.

The matter of friendships is not a negligible factor of a successful life. The man without friends, whatever else he

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has, has not lived successfully; the man with true friends, whatever else he lacks, is not an entire failure. Your friend is the person who, though knowing your faults, likes you still. He is the man you can trust; who can tell you of your mistakes and leave no sting behind. He is the man who combines truth and justice of opinion with mercy in judgment, because he sees and believes in your better self. He is intolerant of your failings but tolerant of you. With such a friend you like to be, and you love, because he shows you the way.

It is interesting to note that our English word "friend" is derived from a Saxon word *freon*, meaning "to love"; just as our word "amity" and the French word for "friend," *ami*, are derived from the Latin word meaning "to love."

To be able to make and keep true friends is a high art.

"Just to be a friend of yours
And to know you're one of mine
With a friendship that endures
And grows sweeter like old wine.

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Just to take you by the hand
In a friendly sort of way
And to know you'll understand
All the things I want to say."¹

On the making and keeping of friends, these suggestions may be made: Show yourself friendly, and be sincere in so doing. Though love may be blind, friendship is not; friendship sees, but it sees the good as well as the bad. Friendship is loyal, not blindly loyal, but faithfully loyal. Friends may bare their inner lives to each other in confidence, without fear of betrayal or misunderstanding, seeking guidance, not justification. Friends find something in each other to admire; so, to have friends, we must have something admirable in ourselves. Friends have similar tastes and interests, at least in some directions, and so a friend is a delightful companion, especially if he is beyond ourselves in attainment and yet shares his life with us. Though there may be inequality between friends, there are yet reciprocity and mu-

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tuality. A friend will help you to succeed, yet we do not have friends for the sake of their utility to us. They are sometimes useful to us because they are friends; they are not friends because they are useful to us. If we are not possessed of excellence in some respect ourselves, but lead impoverished lives, we cannot hope to have enduring rich friendships. A man who gives all his time to making money, or to his work, does not have time to make friends. The fences of friendship must be kept in a state of repair, and this takes time. Though, having time, idlers are poor friends because they lack interests. You can easily be friends with people whose opinions you do not accept, as was the case with Carlyle and Emerson, but with difficulty can you be friends with those who work against the things you support or support the things you work against. Contrary acts will divide friendship where contrary ideas need not. Friends are not suspicious of each other; and suspicion, when present, may be rooted in our own possession of the fault we sus-

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pect in another. Friendships may be established, in absence, by correspondence which reports and shares life's experiences, but such correspondence friendships are not possible for the very busy nor possible for the inert. People of the same family who are not courteous to each other do not make good friends with others.

A few negatives for keeping the friends one has made are these: do not needlessly criticize, do not expect even friends to agree with all we say, do not fail to take an interest in what interests our friends, do not comment too freely on all their proceedings, do not question their plans and resolutions, do not presume by prying into their secret affairs, do not ridicule their taste or object to their clothes, do not interfere with the tenor of their lives, do not make demands, especially not those which are difficult to meet. After all, the greatest cement of friendship is common devotion to a common cause, as "comrades in arms," or being members of the same hard-playing and co-operating team, fellow workers in a

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different field, fellow sufferers in a common calamity, and the like. The lives that grow inseparably together are those through which runs the sap of a common purpose. Given people of high principle, I may add, friendships between the sexes are possible on the same basis; are usually more interesting; and need not pass out of the Platonic stage into something more—or less. Many a fine friendship has been spoiled by a sorry love affair. And plastic youth is the main period for forming friendships.

Now here's our summarizing acrostic on Friendship:

FRIENDSHIP

F riends are lovers without sighs.
R ender unto friends nothing less than
yourself.

I ntolerance is the foe of friendship.
E xperiences in common of the great
moments in life cement friend-
ship.

N ever betray a trust committed by a
friend.

D eeds, not words, reveal true friendli-
ness.

S how yourself friendly to have
friends.

H elp keep the fences of existing
friendship in repair.

“I call you friends,” said man’s Great
Friend.

P hilosophy, as in our case, may be-
come a bond of Friendship.

Good Night!

IX

A BOY'S LIFE¹

GOOD EVENING, LADIES AND GENTLEMEN!

You will probably not hear winged words from me to-night, but every word over the miracle of the twentieth century has wings. When the ancient Greeks conceived of speed in communication, they put wings on the feet of Hermes, the messenger of the gods, the servant of the chosen few. When modern man conceives of speed in communication, he launches his words on the waves of the ether, the servant of all, the annihilator of space and time.

Our theme is "How shall I teach my boy to live completely?" It might be phrased, "Abounding Life for a Boy." That's what he is likely to have, if given half a chance. That's what he needs in his full, all-'round development.

There is a little poem that well ex-

¹ Revision of an article appearing in the *New York University Alumnus*, April, 1924.

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presses what a true father feels for his own laddie boy. It is entitled "Our Boys," and is anonymous. I'm sorry not to know the author. Do you? It might be called "Every Father to His Son," and runs as follows:

OUR BOYS

"It's oh, my little laddie, as you're romping
at your play,
There's an old heart running with you
every minute of the day,
And though you cannot see me when
you're wrapped up in a game,
But it's I that am beside you in your
striving just the same.

"It's oh, my little laddie, there is much
you cannot know,
But it's I that follow proudly every-
where you chance to go.
There's a hand upon your shoulder
wheresoever you may be,
That would keep you out of danger, and
that hand belongs to me.

"It's oh, my little laddie, though you
cannot hear me call,
I am always there to help you every time
you chance to fall,

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I am with you in the schoolroom and I'm
with you on the street,
And though you may not know it, I am
dogging at your feet.

"It's oh, my little laddie, all my life be-
longs to you,
All the dreams that I have cherished
through the years depend on you,
And though now you cannot know it, you
shall some day come to see
How this old heart loved to hover 'round
a boy that used to be."

It goes hard on a boy to be sick, doesn't it, boys? It's also hard on the old folks. The days a boy is out of play and work, being sick, seem like lost days. Not even a radio in the boy's sick room can fully make up for being out of the game of life those long hours of the days and nights. Besides, illness puts him behind in his school work. So for a boy's life to be full and rich and complete, up to the scratch all the time, he must be healthy, robust, vigorous, a live wire in every way.

For the shut-in boys our deep sympathy goes out. If you are listening in

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now, you shut-in boys, let me send you a hearty greeting, with the suggestion, just try to be patient and glad that the other fellows can be out having a good time. May you soon rejoin them.

It is not for me to tell you parents how to keep your boy well and thriving. If you need any help at all on this question, your family physician will supply it. He is likely to include in his suggestions ample exercise out of doors, a regulated diet, plenty of sleep, regular hours, and no bad habits.

But a boy's mind is growing along with his body. What health is to the body, knowledge and its use are to the mind. A normal boy will largely educate himself if placed in a stimulating social environment and provided with all the materials his interests demand. The time to permit, nay, encourage, a boy to do a harmless, useful thing is when he wants to do it. If he thinks he wants to learn to play a musical instrument, get him one and let him try it out. If he wants to assemble a radio, as the other boys are doing, help him to acquire the

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parts. If he wants a set of carpenter's tools, so he can make things like the other boys taking manual training in the schools, get him a set.

So, if he wants to learn to ice-skate, to ride a bicycle, to ski, to box, and the like, don't say him nay, don't tell him he can't, don't tell him he shan't, but make it possible for him to acquire these arts. This is knowing in the most vital way. But a boy's curiosity about things out-runs his physical ability to try them all out. His questions are numberless about all conceivable things. For example, the father of a boy of five was raking in a bonfire of old papers; the boy asked, "Papa, can the angels go through fire without getting burnt and without getting hot?" Another example: A father was raking dirt out of a hole in the garden; some of the dirt would roll back; as he raked, this small observant boy asked, "Papa, what makes the dirt roll back in the hole?" The father tried to explain about gravity, then the boy came back, "Papa, what makes gravity make the dirt roll back

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in the hole?" That boy has the making of a scientist or philosopher in him.

The father of a girl of eight was showing her a revolving globe such as teachers use in the geography class. The girl asked, "Papa, what makes the world turn around really?" She also asked, "Does God know how old he is?"

A child's questions when seriously asked are the gropings of his soul for adjustment in his new world. They should all be properly and carefully answered. They will reach out into such difficulties as the origin of life and the nature of God. Never rebuff a child that comes to you with a real question. It expresses the child's need and is your opportunity.

A high-school pupil came home with the question: "Dad, the Bible says God made man, and our biology teacher says man just grew; which is right?" The father sensed Fundamentalism and Modernism. His reply was: "Maybe your biology teacher was speaking of the method God used in making man."

Unless we give our boys the knowledge they want and ought to have about

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things, we are dwarfing their minds, and in some cases, as in questions concerning the origin of life, leaving them to resort to less desirable and less reliable sources of information.

A wise parent will have handy a useful child's Encyclopedia such as *The Child's Book of Knowledge*, dictionaries, reference books, atlases, and the like.

A boy must have health and a boy must have knowledge. He must also have a place where his soul can grow, a room of his own, where he can be lord of the manor, or boss of the ranch, a place where he may be at peace, whose walls are decorated to suit his own growing tastes, whose furniture is perhaps partly made by himself, where his books may be kept, where his reading, studying, and writing may be done, where the sense of responsible ownership may be cultivated. For a boy to have a room in the home he may call his own is so desirable a thing that it is worth much domestic sacrifice. Of course brothers may share a room. If this room can be made to have some artistic charm, so much the better, espe-

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cially if some beautiful piece is the boy's own handiwork. A boy must have space.

What we parents are most concerned about is that we should have manly boys, that our boys should have character. This means they must be instructed in what is right, and the disposition to do the right must be cultivated. A boy naturally admires the right sort of a father. So a man must himself be in character what he wants his son to become. A boy's friends have much to do with his character. A boy should be encouraged to have friends, his friends should be welcomed in his home, and he should be permitted to visit them in their homes.

"The bunch" he goes with is one of the big factors in his life. This "gang" can almost make or mar a boy. The leadership of that gang is the important thing. And any father does well to know about it.

The best leadership of boys in our country to-day is probably found among the Boy Scouts and among the Boys' Work Departments of the Y. M. C. A.

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and the Y. M. H. A. A father is on his job when he sees that his boy has the privilege of such leadership. And do not fail to include the summer camp for the boy. It is one of the very great experiences of boy life to go off to the summer camp, to hike, to swim, to learn self-reliance, to associate with the fellows, to be regular in habits and to do team-work.

The right sort of father will teach the boy to be chivalrous toward girls, and to treat every girl as he would like his sister to be treated. A boy should not be teased about his sweethearts or laughed at for dressing up. And a boy's confidence should not be forced—his mail should never be touched. His loyalty to his friends, his club, his school, his country, his flag, his set, is a sacred thing to be directed, encouraged, and respected, and no unsympathetic criticism that offends his sense of loyalty should be passed upon any of these. The ancient Latin poet Juvenal well said: "The greatest reverence is due to boys." Corrupting a boy's morals is an unspeakable offense.

A BOY'S LIFE

So far we have said a boy needs health, knowledge, space and character. He also will choose a vocation and develop skill in it.

One last thing, a boy has a boy's religion. This he acquires from his parents and his associates. We want our boys to be law-obeying, to speak the truth, to act fairly and squarely, to love the right, to be considerate of others, helpful and kind, respectful to age, modest and obliging and reverent, too. We want them to feel the value and worth of human life as really divine and to grow up God-fearing and God-serving men. Nobody can disprove the existence of God; and faith in his existence and his loving will for mankind helps to ennoble life and lift it above the sordid, the mean, and the merely materialistic. A boy needs a boy's religion; that is, a religion of action, service, and love.

I must not, as the father of my son, fail to acquaint him with that other Boy who lived long ago in close contact with nature and man, who hiked over the hills around his home town, who grew up a

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carpenter's Son and himself became a carpenter, who "increased in wisdom and stature and in favor with God and man," who loved the Temple of his Father from the time he was twelve, and who as a Man died as he lived in loving, self-forgetful service of his fellows.

One of the best things in a man's life is to be his boy's big pal. One of the finest forms of service is work with boys. The secret is: "Let the boy in the man meet the man in the boy," then you have something beautiful. When father and son are as one in the right way, there is a third, it is a holy spirit.

X

STANDARDS FOR MY DAUGHTER

MY FRIENDS IN THE RADIO AUDIENCE:

Please allow me in your behalf and mine to express to WJZ our keen appreciation of the service of the Radio Corporation of America in bringing the modern university and the people of to-day into immediate contact. My students will tell you that you are hearing in your homes the kind of things they hear in my classroom. The radio is a source of fine entertainment and recreation, a means of refining musical taste, another prophecy of universal knowledge, another herald of social progress, and another tie that binds together the citizens of the American republic and the nations of our little earth.

Our theme this evening is "What Standards of Conduct Shall I Place Before My Daughter?" Having three daughters myself (as well as a boy), you read-

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ily see how this theme not only interests but concerns me.

The living standards already placed before any girl are her mother, her father, her friends—women and men, especially those whom she admires. She is a rare mother, indeed, who is able to retain the confidence and full respect of her daughter during her teen years. It is so easy for the growing girl to think she has outgrown mother's antiquity and it's so hard, though not impossible, for mother to keep abreast and sympathetic with all the wholesome things in these confused new days of the twentieth century. Still, in any case, mother is standard, accepted *in toto*, or only in part, according as she meets successfully the real growing needs of her daughter.

There is a unique bond between father and daughter, as there is between mother and son. Perhaps the Freudians—the followers of the psycho-analyst Sigmund Freud—have over-emphasized this special relationship, generalizing on exceptional cases. The daughter often resembles the father, naturally, and this

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makes her to him his other self, while he to her, if he is a worthy father, is the first embodiment of her ideals of heroic manhood. So mother's example and father's counsel set the first standards of conduct for our girls. "Ask dad," girls, he may know. It will warm the cockles of his old faithful heart to have you sit on his knee, put your arms around his neck, and ask him what is best to do.

When mother's example and father's counsel are right, there is just one principle behind both: our daughter may do anything, everything, that truly enlarges and perfects her womanliness, her personality, her individuality. The emphasis is placed on expression, creative self-expression, with only so much repression as necessary for right expression. The flowing river is expression, the retaining banks are repression. Each is necessary. There must be growth, expansion, development, and there must be guidance; control, discipline.

Girls can be reasoned with (yes, indeed they can) and can be made sympathetically to understand that father and

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mother want them to have and to be all that is worth while and any denial is based on judgment, not the arbitrary will to impose a hardship. If you cannot afford to give your daughter all she asks, explain your financial situation to her; she will understand and be more charitable in her thought of you. Never lay down a law for children without open love and unimpassioned reason as its manifest basis. Avoid the clash of wills through using love and reason. Prevent open rebellion by conference, conciliation, and taking time for reflection. Respect the personality of a child as sacred. Let's remember our own youth and try to get and keep its viewpoint. When there must be a refusal, first think of a worthy substitute—"No denial without substitution" is a good maxim. This does not dam up the river without outlet, leading to overflow, but redirects the course of its flow. Never get angry and never lose self-control in dealing with your daughter or your son. Let us hope there will never arise a situation beyond childhood when you are led to decide

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that corporal punishment is necessary. If you should ever punish a child of any age, punish with one hand and caress with two.

After her schooling is completed (and every girl should have just as much education in school, college, and professional school as she can take and wisely use), she will be in the home as wife and mother, or in an occupation of some kind outside the home as some ten million of her sisters are, engaging in and succeeding in every occupation known to man; or indeed, as a few exceptional modern women are able to do, motherhood and a career may be combined. Our daughter's destiny we hope is to make her contribution in some worthy way to the world's welfare. To do this she must have a strong body, a knowing mind, a pure heart, a good will, a clear conscience, and clean hands. "She openeth her mouth with wisdom, and on her tongue is the law of kindness." (Girls, you may find the ancient Hebrew standard for woman in the last chapter of the book of Proverbs.)

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Our society puts a premium on the attractiveness, winsomeness, grace, charm, beauty of women. Every woman wants to be as beautiful as nature and art allow. This is natural and proper. Someone has said, "Woman is her own masterpiece."

The real question here is "What is most becoming to woman?" and "What will most enhance her riches of personality?"

It is to be admitted, I think, that it is more difficult (I do not say impossible) to cultivate and retain the graces of womanliness in a public career than by the hearthstone (or radiator?).

Our daughters in high schools, co-educational colleges, and business are challenged by circumstances to remain womanly women. They meet the rough-and-tumble of life and the bloom is so easily rubbed off.

To be specific, as I believe you want me to be, a woman is less charming in proportion as she imitates the ways of man, especially the so-called "gentlemanly vices." With the modern emancipa-

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tion of women from old restrictions, it is so much easier for her to come down to man's level than to lift man to hers; so much easier to interpret "this freedom" (to borrow Hutchinson's title) as man interprets it for himself than to maintain her full worth under novel modern circumstances.

The girl who smokes, or drinks, or swears, or tells vulgar stories, or permits the fellows to tell them to her, or dresses loud, or uses cosmetics too conspicuously, or dances too intimately, or puts sex forward, or allows personal liberties, is really missing what she most wants, to be beautiful, to be attractive, to win the fullest respect of a worthy man. Men will play with such girls, but worthy men will usually not fall in love with them; the business world, while somewhat indifferent, puts no premium on such qualities; and, most significant of all, this girl is not maintaining the highest respect for herself.

It is not a question, girls, of your having as much right, or as little, to do those things as the men have. It is a question

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of your finest womanliness, the enhancing of your grace and charm, the perfecting of your own personality.

Let me tell you what a mere man somewhat cynically wrote the other day in our University paper: "The trouble with the modern girl is that by the time she is old enough to know better, she knows everything."

Feathers do not make the bird. The jay and the crow are close kin. Despite all mannishness of costume and appearance, the modern girl is, of course, still a woman at heart.

Of the flapper it has been said, "She is the young girl who knows as much as her mother, and enjoys her knowledge more." Appearances are often against her, but I am compelled to believe in her essential goodness.

Repress? Yes, in so far as repression is a necessary condition of highest expression. Such willing, justifiable, and satisfactory repression brings no unwelcome complex. There is danger in repression only when something is banished unwillingly from consciousness.

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Don't get "hard-boiled," or even run the risk of doing so. Refinement, on or off the stage, is a girl's biggest asset. The worst of being a "vamp" is the poverty of soul that attends preying upon the weakness of men. By the way, I must tell you that a colleague of mine says the French government has found that women who work in the state tobacco factories are unable to bear healthful children because of the influence of nicotine on the nervous system.

I have amused myself by asking the question, "What if you had been born a girl?" A part of the answer is, I should always help my parents in any way possible to the limits of my ability without contradicting the preceding principles. I should try to find "books in the running brooks, sermons in stones, and good in everything." By nature I should probably be a Martha, but I hope by grace a Mary. I should never cease to be grateful for being a woman and especially in these days of woman's emancipation from all improper restrictions.

I should co-operate in all work making

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for better citizenship, and I should try to assist in the preparation of woman for the duties and responsibilities of citizenship. I should stand for eliminating the conditions of life that impoverish true womanhood and beautiful childhood.

And all these things I am sure I should find just as difficult of accomplishment as any one of you in my vast audience. But as part of my experience, if I had been born a girl, I should certainly want to be an American woman, with the opportunities of the world open to her, and never cease to be grateful. Oh, women of America, be womanly, and so leave your land a better heritage because of your contribution to it!

Good Night!

XI

EXPECTING THE FIRST-BORN¹

GOOD EVENING, LADIES AND GENTLEMEN!

May I call you friends, because you have shown yourselves so friendly to these talks on a "Parent's Philosophy of Life," which we are concluding to-night. You will each and all receive in time some kind of answer to the more than fifteen hundred letters you have graciously sent us through WJZ, and so far as possible all your requests, appreciated as they are, will be granted.

In introducing the theme to-night, "Expecting the First-Born," let me quote from the noted Scotch poet and novelist of the last century, George Macdonald, who lectured in the United States and, I believe, has relatives now living in New York City. One of his loveliest poems is entitled "Where Did You Come From," and runs as follows:

¹ Revision of an article appearing in the *New York University Alumnus*, March, 1924.

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WHERE DID YOU COME FROM?

By George Macdonald

Where did you come from, Baby dear?
Out of the everywhere into here.

Where did you get your eyes so blue?
Out of the sky as I came through.

What makes the light in them sparkle
and spin?
Some of the starry spikes left in.

Where did you get that little tear?
I found it waiting when I got here.

What makes your forehead so smooth
and high?
A soft hand stroked it as I went by.

What makes your cheek like a warm,
white rose?
I saw something better than anyone
knows.

Whence that three-cornered smile of
bliss?
Three angels gave me at once a kiss.

Where did you get that pearly ear?
God spoke and it came out to hear.

Where did you get those arms and
hands?
Love made itself into hooks and bands.

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Feet, whence did you come, you darling
things?

From the same box as the cherub's
wings.

How did they all come just to be you?
God thought of me and so I grew.

But how did you come to us, Baby dear?
God thought of you and so I am here.

How beautiful, how sacred is love and the relations of life it gives us—the love of parent for child, of child for parent, of man for woman, of woman for man, of children of the same parents for each other, of friend for friend. Love is the tie that binds lives together. Love brings us the greatest joy. It also brings us the greatest responsibility of life, which is parenthood, and yet how thoughtlessly the responsibility is often assumed!

Almost every man desires to found a family, to have children who will carry on his name and his life and to be called "dad."

It has been claimed that man loves woman and that woman loves the child. It is also true that woman loves man and

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the man loves the child. Man, too, has the parental instinct, which loves, cherishes, and protects one's offspring.

To be incapable of paternity is always a regret and sometimes a disgrace.

To anticipate paternity is natural for every man.

A wise man will prepare himself for the joys of fatherhood; will keep himself fit; will insure that his child is well born; will truly love and cherish the mother of his child; will preserve her from all anxiety, worry, and heavy work before his child's birth; will protect her from every possible accident; will humor her odd wishes at this time, if any, and will strengthen her spirit by joint anticipation of what the first-born is to mean to them and to the world.

A first-born, and the later born, too, have the right to be willed into the world. The unwished for child is to be pitied. In these days of enlightenment and understanding of the ways of nature, the right of every child to be wanted, to be welcome, to be well born can be respected and observed. Parents now may want

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what they have and have what they want! Every mother should hear the voice of the annunciating angel with joy, and every man should sense fatherhood as divine.

The safest way to insure the first-born being well born is to observe the law of chastity before marriage, to have a sound and vigorous body oneself; to fall in love with the right sort of girl, and provide properly for the prenatal period. Any expectant mother in need of instruction may receive such from the family physician, the district nurse, the settlement worker, or the city hospital. Or, write to The Child Welfare Bureau, Washington, D. C., a federal agency; or, to The American Social Hygiene Association, 370 Seventh Avenue, New York City. The literature is free.

An ideal name for the first-born, if a son, is Eugene; if a daughter, is Eugenia. These names mean "well born"; they should be deserved by every first-born, whether bestowed or not.

A new science has developed during the twentieth century, the science of he-

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redity; its name is genetics. On the basis of this science a new art is being developed; its name is eugenics. One medical journal remarked, "We love our wives, but oh! eugenics."

There are people who discredit heredity. It is a big mistake to do so. All our endowments come to us by heredity; that is, our latent capacities, our abilities, our talents, our gifts, our powers, however we call them; as well as such physical characteristics as color of the hair and eyes, posture and the like.

These endowments are unequal in different fields, as in music, mathematics, business, surgery, literature, invention, predisposition to health or disease.

It may need to be said that the mother's wish during the period of gestation that her child be unusually endowed in some direction, say music, is not effective. Select a good father for your child, keep yourself fit, give him the chance to grow right, but don't rely on prenatal wishes.

Every fond father naturally wants distinguished offspring, but he does not al-

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ways stop to think that the distinction of his offspring is partly due to heredity and that heredity is in a measure controllable through the right selection of life partners. Remember this, young men, in time—which is before marriage.

Eugenics says, marry indeed for love, but be sure you can love with the head as well as the heart. No one should marry a person who is weak in the same respect as himself, whether the weakness be physical or mental.

The genius, the talented, the average, the moron, the imbecile, the idiot, all are effects of physiological heredity. Disease, too, may cause ill effects. Tests of fitness for marriage, both physical tests and intelligence tests, are gradually growing in popular favor and legislation is beginning in some progressive States to require such of all candidates for license to marry. All right-minded people gladly undergo such tests voluntarily.

Parents transmit rather than bestow life. They transmit what they themselves received. All the ancestry in some

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slight measure, as well as the immediate parents, may reappear in the lives of children. Ibsen's "Ghosts" illustrates this point. Every observant parent has noted a trait from a grandfather in his children. Red hair, for example, may skip a generation.

A law of heredity, formulated by Sir Francis Galton, says that only one half of what we inherit comes from our parents and the other half from our other ancestors.

A father is not a creator, he does not make life; but he is a co-operator, he conveys life. What honor, what power, what responsibilities, the God of nature has bestowed upon man! Lower animals continue their species by instinct. It is the privilege of man to continue himself by instinct, plus reason. This is the basic fact in all lasting human progress. Every other expedient is for one generation only. This expedient is the generation-binder. Please do not conclude that I am forgetful of the importance of environment, training, nurture, and the like. For the present it is enough to remem-

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ber that "You can't make a silk purse out of a sow's ear." Another saying is "You can't put a razor edge on pot-iron." Still, it can be tempered into steel.

We must not over-emphasize the importance of heredity. It is not the only factor in life. There are also circumstances and individual choices which help determine life. We do abuse the law of heredity when we say: "Men are born, not made," and "Blood is the only thing that counts," or "Men are born good," or "Men are born bad," or "Some men are born criminals," and the like. We should rather say, "Men are what they are partly through birth."

A man anticipating the coming of his first-born begins to be more thrifty; feels that he has an additional life now to work for, gets a new incentive, is proud that the life-stream did not lose itself, like a river in desert sand, in his case; begins to build air castles; plans on the opportunities, education and training he will provide for his child; possibly anticipates a partner in his business; hopes for a son, or a daugh-

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ter, it may be, but is prepared to welcome either; becomes more tender, considerate, and chivalrous toward her who faces death that life may continue; is naturally a little anxious that everything be done just right; puts a restraint upon his own nature and, if he be religious, says a prayer; and, when the good news comes, gives thanks to the Author of all life. He may properly rejoice that opportunities for his child in American society are so abounding and free.

A few last words: your first-born implies others to follow, which is as it should be. To have an only child is a handicap. There is, however, a worse handicap—to be an only child.

To have only one child keeps parents altogether too anxious for its welfare and survival and, in the event of loss, life is indeed bereft. For those who have lost an only child "memory is the only friend that grief can call its own." There is solace only in religious faith and in love and service to the children of others.

An only child is to be pitied on his own account: nobody of his own age to play

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with, the center of the home circle, almost sure to be spoiled, never taught to divide, the sole inheritor of the parental estate, always in danger of leading a self-centered life, always associating with his elders, in danger of precocity, missing the frolics and gayeties, the fights and fusses with brothers and sisters and, saddest of all, deprived in later years of the memories of all these things.

It's a grievance enough to be the first-born—the object of the anxious solicitude of doting parents; it is an injury to be the only born.

In closing, may I extend hearty congratulations and very best wishes to all the expectant and especially to those expecting the first-born!

And in concluding this series, let's thank WJZ for program space freely given us, the gentlemen announcers, Mr. Brokenshire, Mr. Reid, Mr. Daniel, and the others, who have set our little pictures in such handsome frames, New York University for filling the program space, my student, Mr. Skrivanek, for providing mimeograph copies of the lec-

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tures for the radio audience, and especially you, our friendly "listeners-in," for your gracious appreciation.

And to all of you, the host of invisible auditors, with whom it has been a joyous privilege to share our Parent's Philosophy of Life.

Good Night,
and for the present at least,
GOOD BY!



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